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ARTICLE I.

THE FOLLY OF DECRYING THE PRESENT AGE.

SAY not thou, said an eastern sage, what is the cause that the former days were better than these; for thou dost not inquire wisely concerning this. The prohibition supposes, that mankind are prone to the commission of this fault; this covering of the past with an imagined splendor, and the present with an imagined darkness; this painting of the doings and characters of antiquity in gay and attractive colors, while those of a modern age are clothed with a sombre hue and cast. To learn this tendency of human nature, we need not go to the Bible. Our own observations abundantly teach the fact, and supply to us a copious fund of illustration. The inquiry, what is the cause that the former days were better than these, is repeatedly made by the political declaimer, who, by reason of the poverty of his attainments, and the scanty furniture of his intellect, resorts to this fertile source of popular eloquence, and draws from it largely, to point his morals and round his periods. One would be led to suppose, judging from their indiscriminate eulogy, that Alexander was a demi-god, Alcibiades and Phocion and Themistocles an order of celestial patriots now extinct, Hannibal a prodigy of valor, neither stained by blood, nor guilty of any infamous outrages upon the vanquished, Marius a peerless pattern of a noble-minded revolutionist, Cæsar a paragon of military excellencies, and martial attributes,

and patriotic self-devotion. In the same way,—did we credit all they assert respecting our revolutionary heroes,—we might infer, that such men can never again be produced. It would seem, that they were all spotless, from the highest officer to the lowest subaltern in the field, and from the chief magistrate to the mere under-secretary in the cabinet. Their like is never to be seen again. We are told, if men now gird on their swords, it is only to chase and massacre some straggling Indians, or to spill their blood in an inglorious Texian struggle. To such a strain of remark, there seems to be no end. In the halls of our national and state legislatures, if a man be as mute as a statue on plain, common sense matters, he can, on this topic, pour forth his periods fluently and copiously. Collecting together his scraps of history and traditional anecdotes, and selecting the fair side of every character which he contemplates, he forms a picture as false and distorted as the images woven into cheap tapestry, in which you will see a head as large as the rest of the body, and the posts of a fence seeming to pierce the impendent clouds. Thus distorted and out of proportion are the pictures that are drawn of the past, by many a politician, when he rises to inquire, what is the cause that the former days were better than these?

But these are not the only declaimers, who commit the fault on which we are now animadverting. There are religionists, who fall into the same error, and owe no small part of their success in playing the orator, to the secundity of this theme, about which the most prosing are frequently quite animated and spirited. Thus it is our lot, in this age, to hear the times of Luther, and Calvin, and Melancthon, lauded to heaven, as the period when the doctrines of the Bible were best understood, and the system of divine truth most perfect and symmetrical. Similar praise is awarded to the age of Flavel, Howe, Baxter and Doddridge, not to enumerate others of no less fame in the galaxy of British divines. Were we to take for granted all that we hear on this subject, we might suppose, that, contrary to all experience in other cases, the progress of time has produced an inversion of the order of things with regard to the knowledge of the word of God. For, in those other cases, the more discussion there is, the better is a subject understood. Truth is thereby evolved, and its scintillations struck out by the collision of mind with mind. But with reference to divine truth, the order of nature is, forsooth,

reversed ; and they who first opened their eyes to it, when it burst forth, like the sun through a cloud, at the Reformation, received more of its rays and measured its orb more accurately than all their successors put together. But this cannot be true ; nor is it possible to believe in such an inverted order of things. Let us not be misunderstood. If they who first contemplated divine truth, at the dawn of the Reformation, had many facilities, they had also many obstacles to its acquisition. For unless they were more than men, they must have remained wedded to numerous prejudices, those "idols of the cave," as Bacon quaintly calls them, and attached to many absurd notions, that were produced and fostered by the darkness of the preceding ages, during which they had been educated. It was not possible for them to throw off these incumbrances to their minds at once, and divest themselves of such errors as they must have cherished, provided they were not superhuman. On entering upon their investigations, and constructing their theories and systems, many things they took for granted, not suspecting that any could doubt their truth. Some things they examined, but employed an abstruse, scholastic mode of reasoning, which satisfied their own minds, but must fail to satisfy others, who have had proof of the uncertainty of such reasoning. Some things they rested upon as tests, which, it is plain, they had not sufficiently studied, to know the meaning of ; while other things they left unnoticed, because no mind is comprehensive enough to embrace *all* the points of a vast subject.

That the men, who figured at the time we are speaking of, had a great deal of truth on their side, no one would be so reckless of his reputation for candor as to deny. They dug very deep, and brought up much gold and many precious gems. They fought against error, with uncommonly well-furbished weapons, and smote with sinewy arms. They deserve highly from the world, as its greatest benefactors, nor can any meed be too honorable for them to receive. But since their time, much has been done to advance divine truth, and promote a far better understanding of its doctrines, than even those great men possessed. The streams of religious knowledge have been deepened, the fields of investigation widened, and new paths struck out by modern inquiries into the regions of moral truth ; former errors have been exploded, and the means of rightly understanding the Bible multiplied, by the formation of

a new science,—that of sacred interpretation,—founded upon a deeper acquaintance with the laws of language, greater familiarity with oriental customs and manners, and a better knowledge of the history of the east. To suppose that these causes have not advanced divine truth, would be at war with fact and common sense. To suppose that the present age is inferior in its theology, compared with past ages, would be to reverse the stream of knowledge, and make it broader at the fountain than it is at its mouth, narrowing its limits and becoming more shallow the further it flows. That many errors have crept into the divinity of this age, is not denied. No age deserves indiscriminate eulogy. But, allowing that some errors are mingled with what is true, we may challenge an honest comparison with our predecessors. Perhaps no fact more convincingly shows the superiority of the present over the past, with regard to religious knowledge, than that, formerly, a fiercer sectarian and polemic warfare was waged, than could now possibly be fomented between different persuasions of Christians. Such ferocity of attack and defence would now be universally frowned upon. There is too much religious enlightenment, for men any longer to mistake the raven for the dove. A century or two ago, what was more common, than for Baptists, and Episcopalians, and Presbyterians, to eye each other with suspicion and jealousy? And how often did these bitter looks end in quarrels and railings, and an odious war of sects, in which hostilities were carried on more in accordance with the nature of the lion than of the lamb? Than this, nothing could more certainly indicate the ignorance, narrowness and bigotry that still existed among all parties. But as a clearer perception of truth was attained, and sounder views of theology prevailed, the consequences were, more liberality, a kindlier feeling, more fraternal affection, a disposition to regard chiefly essentials, hatred of discord, and the love of peace, purchased at any price short of sacrificing truth. Notwithstanding all this, however, how common it is for many religionists to inquire, what is the cause that the former days were better than these?

But the fault which we are now pointing out is not confined to politicians and religionists. The *aged* are another class, who are prone to cry out against the present and extol the past. Perhaps none are more disposed to believe that the times are out of joint, than they. The period of their youth was one in which, forsooth, men were wiser citizens, and purer

patriots, and better Christians. Mankind were then less mean and selfish, more honest in their dealings, more punctual in their engagements, the public morals were kept at a higher standard, and the fear of God more generally acknowledged ; there was then more honor and virtue and principle in the world ; but now hardly any of these noble qualities of character are to be found. The idea is presented in many forms. But the whole of it is this, there is a general declension in those things that marked the *good old times*. Even religion herself is not what she used to be, when the venerable class here spoken of solicited her smiles and wooed her embrace. This is the strain which they too often indulge, especially to their young brethren, who sometimes ill suppress the contempt which they feel. Not aware of the deceitful influence of distance, in hiding deformities in any object, and mellowing the roughest features, they judge from deceptive views, and make no allowance for the deceit practised upon their understandings by the long space through which they look ; while, on the other hand, they are as little on their guard against the error to which they are exposed by contemplating an object too nearly. Let them know, however, that intellectual and moral objects require to be held at a *certain point*, to be viewed correctly, just as material objects must be, in order to see them in their proper and just proportions. Owing to these causes of misapprehension, the class of men, now alluded to, misjudge in their estimate of the comparative merits of the past and the present ; unduly magnifying the virtues of the one, and the vices of the other. And hence, they do not wisely inquire, what is the cause that the former days were better than these ?

It is proper to remark, here, that our observations are not designed to rebuke *all* comparison of the past with the present. This would destroy history, and cut off all the advantages to be derived from that useful branch of knowledge. But such inquiries respecting the past, as are found upon the historic page, are, in the highest degree, useful and proper ; nor do they conflict, in the least, with what we are maintaining. From this study, political and all other kinds of wisdom are gleaned. In this way, the experience of one age subserves the progress of another succeeding one. From thence, the orator draws kindling motives to arouse a people from their lethargy, and stir them up to noble daring and splendid achievement in the cause of liberty. Thus, none of the motives urged by Cicero pen-

etrated the souls of his audience, on a certain public occasion, so deeply, as an appeal to the indignation which their fathers would have felt, had *they* heard, that a Roman citizen had been scourged and crucified by a foreign power. So, also, from appeals to the past, the ministers of our holy religion draw often the most potent persuasives to Christian duty and engagedness. But it is evident, that if this sort of argument is to produce effect, such views of the past must be chosen, as shall appear bright and illustrious. As a necessary consequence, the contrast, for the time being, must be favorable to the past, tending to exalt our conceptions of antiquity, and inspire us with a noble emulation to imitate them in the scenes described.

What we condemn is, a querulous temper respecting the times in which we live; a disposition to see nothing creditable in the present, and nothing reprehensible in the past; a proneness to enlarge the degeneracy of our own age, magnify existing evils, undervalue the blessings which we enjoy, and depreciate the divine goodness as it descends upon ourselves, our families, our church, our country; while we are ready to believe, that such dark and trying times were scarcely ever suffered before, and that we are peculiarly unfortunate in living at an era so troublous and perplexing. Such we charge with folly, in their inquiry, what is the cause that the former days were better than these?

The only reason we shall adduce to substantiate this allegation is, that the inquiry is founded in error. **IT IS NOT TRUE**, that the latter days are worse than the former; and this is a sufficient reason to put a stop to the query. To support this assertion, we submit the following remarks.

That there are some exceptions to this general truth, is not questioned. There may be found certain *times* in the history of the world, or certain *places* on the face of the globe, where the usual progress of our race in the improvement of their social and moral condition is at a stand, and remains arrested for a less or greater period. Indeed, it may not only be arrested, but actually rolled backward, as was the case in Greece and Italy, occasioned by the irruption of the Goths and Vandals upon their fair fields and beautiful cities. In such extraordinary instances, so far from there being any moral or political progress, we might expect, as it happened, a general stagnation of improvement, and a rapid retrogression in the

arts and sciences, in government and laws, in religion and manners, in commerce and civilization. But then this state of things did not long continue. The energies and resources implanted by God in the bosom of man, soon operated to check this decline, and turn the stream of improvement into its natural channel onward. And thus it always is. Though this stream may be occasionally stopped by some impediment or temporary dam cast up from its bed, yet it is sure to find some other passage, and work for itself a new channel, or else break down, by its superincumbent pressure, the resisting barrier. So powerful is the tendency of our race to move forward in improvement.

And further: As there are *times* in which this progress is checked, so there are *places* or regions on the globe, where little or no advancement is made, century after century. Of this, an example is afforded in the case of the Hottentots, and the deluded clans that people the heart of Asia. But such facts are exceptions to the general truth of the continued, uninterrupted advance that every age of the world makes upon the one preceding; in other words, the perpetual improvement that is going forward among our race. To judge from these exceptions,—that mankind are *not* making the progress which is claimed for them,—would be no better logic than this, that inasmuch as, during the summer, a cold north-easter sometimes blows, which checks vegetation, or since a place may be found behind some shelving rock, so shaded from the sun, that not a spire of grass grows there, therefore, the season is not making any advance, nor preparing the fields for harvest, nor maturing the fruits of the earth.

But again: In every age, there is a mixture of good and of evil. God sets one thing over against another. There is never unmixed prosperity, nor unmixed adversity, in the case of an individual, or a family, or a nation. We find things mixed and tempered together. If something is taken from one scale, something is also taken from the other. So also, if something is added. The experience of each one attests the truth of this remark. But it is no less true with respect to public affairs, the state of society, or the fortunes of a nation. So that, if we are disposed, in casting our eye backward upon other ages, to select only what is of a joyous and prosperous nature, and in contemplating what is passing before our eyes, to reverse the rule, and select only what is sad and adverse,

the question will naturally be prompted, why the superiority of former days? But, in doing as we have described, we should not look at things as they really are, but at a picture of our own painting, in which there would be a fanciful assemblage of figures and images. A more accurate survey would convince us, that, in both cases, there was a mixture of good and evil,—a balancing of prosperity against adversity. And what is more, we should see that, in this complex character of things, there has been a gradual but regular preponderance of the scale toward good, seen in a more diffused prosperity, an increased melioration of the social condition, the diminution of human misery, the abatement of public ills, a clearer insight into the rights of man, a better understanding of liberty, multiplied sources of moral improvement, and the widening influence of religion.

It is admitted, that there is mixed with this a good deal of evil; and were we disposed to point out what is reprehensible in the present age, it would not be a difficult matter. No one can be more sensible than ourselves of the rampant excesses of liberty, so frequent now-a-days; nor would any more readily join in their suppression, and urge upon Americans their great responsibilities in this respect; since the abuse of freedom by them would blight the hopes of other nations, and also render themselves unworthy of the proud distinction which they now hold, in the van of liberty's sons throughout the world. Equally apparent is the rank abuse of the right of free discussion, left to us by our fathers, after they had fought hard and bled freely to purchase it. It is a shame, to see how political presses deal out their slander and dirty abuse, soiling with their pollutions the purest characters, intruding upon the most private affairs, and vilifying the holiest institutions. Nor is it much less disgraceful, to see how societies, formed to accomplish moral and religious ends, can employ the press to disseminate the vilest calumnies, and deal forth unmeasured censure upon their opponents. Such outrages upon society,—such a provoking abuse of that *Magna Charta* right of free discussion, ought to be frowned upon by every good citizen. In the train of ills that have come upon this age, might here be mentioned the lamentable pressure now felt by the mercantile community. Nor should we forget that religious decline in our churches, which has become so notorious as to force itself upon the bluntest perception. In view of this latter, the heart

of every Christian ought to bleed ; and if he feel right, he will, on beholding Zion's devastations, mourn in secret places, and wet his couch with his tears.

But after a frank admission of all these evils, we should err greatly in supposing, that the former days were better than these. For with all this abatement, there is a large preponderance of good in favor of the present age. Indeed, all the evils above mentioned arise from the abuse of a good too abundantly enjoyed. Thus, the corrupt state of the press grows out of unlimited freedom of discussion,—an inestimable boon, worth more than coronets. Thus, also, the mercantile pressure now endured is caused by an unrestrained spirit of enterprise,—the soul of commercial prosperity,—but which, if carried to excess, “presses on the natural boundaries of trade, and is seen, at length, to visit every country, where it operates, with the recoil of all those calamities, which, in the shape of beggared capitalists, and unemployed operatives, and dreary intervals of bankruptcy and alarm, are observed to follow a season of overdone speculation.”* Thus, also, the religious declension spoken of is produced by an unusual, extraordinary and unhealthy excitement upon that subject, got up by artificial means, and working some good results for the time being, but followed by a state of supineness and lethargy, as far *below*, as the other was *above*, that medium which can alone be sustained for any length of time. For no fountains are deep enough to supply long the impetuous mountain torrent of spring ; and hence its bed is dry in summer. But such a rushing of waters produces not a tithe of the good to man, which is effected by the river that never overflows its banks, but is always sufficiently deep to float on its bosom the produce of its shores, and bear it to a profitable market. And thus it is, that in every case, the evils under which we groan arise from the abuse of a good too abundantly bestowed.

We shall close this essay, with a single word of encouragement with regard to the last mentioned evil. Though the pious heart, then, is called to mourn over the declension of religion among us, and lament that the trumpet of the gospel does not give a successful blast in arousing the stupid Christian and the sleeping sinner, yet we ought not to give way to gloom and despondency. For the Sun of righteousness, though

* Preface to Chalmers' Commercial Sermons.

clouded, does not suffer a total eclipse. The gospel trump, though blown unsuccessfully, yet is not muffled, but continues to peal forth its notes from many parts of Zion's walls, loud enough to be heard by any ears not deaf as the sea. Though the people of God do weep, yet it is not sitting by the rivers of Babylon, nor exposed to the taunts of those empowered to oppress them. Religion is still respected by many, and practised by some. Our Sabbaths have yet something of sanctity left them. The walls of our churches yet echo to the truth as it is in Jesus. The priests of our God, though not reverenced as when they wore the lordly cassock and mitre, yet are still venerated and esteemed. The sweet voice of prayer is yet uttered around many firesides. Religious education is not yet utterly neglected. Moral sanctions still influence the public conscience. All of which justly calls upon us to lift up our hands in the sanctuary and all other places, to bless the Lord; for they show, that *Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel.*

ARTICLE II.

JONES' VISIT TO EGYPT AND JERUSALEM.

Excursions to Cairo, Jerusalem, Damascus and Balbec, from the United States ship Delaware, during her recent cruise; with an attempt to discriminate between truth and error in regard to the sacred places of the Holy City.—By GEORGE JONES, A. M., Chaplain U. S. Navy; author of Sketches of Naval Life. New-York. pp. 388. 1836.

MR. JONES is an intelligent and judicious traveller. He looks at things with a discriminating eye, and preserves, in the midst of dim traditions and absurd fables, a due medium between the credulity which assents to every thing and the skepticism which believes nothing. His descriptions have much vivacity and clearness. He is a little given to attempts at pleasantry, which are not always very successful. There

is, however, nothing unworthy of his character as a clergyman, and there are occasional effusions of pious feeling, which prove the truth of his own declaration, that he is not ashamed of the cross. We are particularly gratified by the liberal spirit which he exhibits, and by the entire absence of sectarian feelings. No reader would have suspected him to be an Episcopalian, if he had not himself incidentally alluded to the fact.

He describes the condition of Egypt as exhibiting a wonderful progress in arts, manufactures and other internal improvements, under the energetic sway of Mohammed Ali. This man has risen from the lowest condition, to be the real sovereign of Egypt. He has spread the terrors and the benefits of his dominion over Palestine and Syria; and if the Grand Seignior had not been protected by European arms, the indomitable pacha would, it is probable, have seated himself on the throne of Constantinople. He has introduced into Egypt arts and manufactures from Europe; he has established military and naval schools; he is creating a powerful army and navy; he is digging canals, and is projecting and executing other great plans for the improvement of his dominions. But all this is done by the merciless oppression of his subjects, from whom he extorts almost all their earnings, and whose sons he compels to serve as soldiers and sailors. He is, therefore, hated by his subjects, who would gladly seize any opportunity to hurl him from his throne. The pacha is said to regret the necessity which compels him to wield an iron sceptre; but he pleads his condition, and that of Egypt, as leaving him no alternative. It may be doubted, whether his reign is not, on the whole, an advantage to his people. They would be plundered by their rulers, in any case; while they derive some benefits from the pacha. He allows no robbers but himself; and travelling is said to be as safe in his dominions, as it is in Europe. Even in Palestine and Syria, his firman commands implicit and eager obedience; and at Damascus,—notorious for the fanatical hatred which its inhabitants have borne towards Christians, and where, a little while since, no Christian dared to appear in a foreign costume,—the terror of the pacha proved so effectual a protection to Mr. Jones and a large party from the ship, that not the slightest mark of disrespect was exhibited towards them. Mr. Jones describes the person of this formidable despot:

"Mohammed Ali is about 60 or 65 years of age, about five feet eight inches in height, and heavy, though he can scarcely be called corpulent. His forehead is large and rough; the eyes gray and small, with a deep wrinkle running upward from the outer angle; they are very keen and restless; and I believe there was not one of our large party, upon whom they were not repeatedly fixed during this interview. He converses with earnestness, and laughs frequently; but his laugh is discordant and unnatural. The nose is aquiline, the mouth depressed at the corners, and garnished with a superb, silvery beard. The expression of his face, when he smiles, is rather pleasant; but, at other times, a person in his presence feels as he would do near an open barrel of gunpowder, with a shower of red-hot cinders falling around him."—pp. 125, 126.

The visit of Mr. Jones and his companions to the pyramids, forms an interesting part of the book. These mysterious structures stand near the Nile, on its western bank. The largest are at Ghizeh, about nine miles from Old Cairo.

"There are three of them at this place, called, after their reputed founders, the pyramids of Cheops, Cephrenes and Mycerinus. They stand on a natural platform, or piece of table land, one hundred and fifty feet in height, projected from the adjoining range of mountains. That of Cheops is the largest, and has been repeatedly measured; but, on account of the rubbish that has accumulated along the sides, it is difficult to do this correctly; and there is great discrepancy in the results.

| | English feet. | Feet. |
|-----------------------------|------------------------------------|-------|
| Herodotus makes its height, | 800, and length of each side, 800. | |
| Strabo, | 625, | 600. |
| Le Brun, | 616, | 704. |
| Thevenot, | 520, | 612. |
| Davison, | 461, | 746. |
| French Scavans, | 470, | 704. |

"As the angles are exposed to view quite down to the foundation, there is less difficulty in ascertaining the number of layers, which is said to be two hundred and six; each layer being of smaller dimensions than the next lower. A series of steps is thus formed, each about thirty inches in height and twenty in width. The pyramid of Cheops is truncated, terminating above in a platform of about twenty feet square; that of Cephrenes is continued up to a sharp point, and is coated from this about one fifth of the way down, with triangular blocks, so as to present, at this part, a perfectly smooth surface. It is supposed that the whole of this pyramid was originally coated in this manner; and that it was covered with hieroglyphics. I ascended to the smooth portion of its surface, but could discover no traces of such inscriptions. The three pyramids stand nearly in a straight line, running north and south, and face exactly the four cardinal points. Belzoni measured that of Cephrenes, and found it to be six hundred and eighty-four feet on each side, at the base, and four hundred and fifty-six in height; that of Mycerinus is much smaller,

and has been mutilated so as to be rather an unsightly object. They are composed chiefly of secondary limestone, taken from the adjoining mountains. As the angles of the pyramids have suffered from the weather, and probably also from human violence, and have thus been broken into smaller steps, we were able, without much difficulty, to ascend to the summit of that of Cheops. The natives,—many of whom had been attracted from a neighboring village, by the sight of strangers,—when seen from this elevation, appeared dwindled into the merest pygmies.”—pp. 88, 89.

The party visited the interior of the pyramid of Cheops. The entrance is on the northern side, about thirty feet above the base, and equidistant from each of the angles. There is a passage three and a half feet square, lined with polished marble, and inclining at an angle of about twenty-six degrees. This passage leads to a chamber:

“This was what is called the king’s chamber; a name given to it on account of a sarcophagus of red granite, seven feet six inches in length, and of proportionate width and depth, highly polished, but entirely plain. This apartment is thirty-seven feet long, seventeen wide, and about twenty in height; and is cased, in every part, with polished Egyptian granite.”—p. 91.

There is another chamber lower down than the king’s chamber:

“This is seventeen feet long, fourteen wide, and twelve feet in height; and is also cased with polished granite. There are other chambers in this pyramid, but of irregular shape; and it is uncertain, whether they were part of the original design, or are accidental; a pit, descending, with several offsets, to a depth of one hundred and fifty-five feet, or to a level with the Nile, with which it probably had a communication, has also been explored. It is probable, that there are several other passages not yet discovered; and among them one by which there was a subterranean entrance to the pyramid; a passage, apparently of this character, having been recently discovered in the pyramid of Cephrenes.”—p. 91.

Mr. Jones enters into an ingenious discussion of the origin and design of the pyramids. He compares them with similar structures which are found in Mexico, Hindostan, and in the Polynesian islands. On one of the pyramids in Mexico is an inscription, in the picture writing of the Mexicans, which Humboldt has translated. This inscription has a clear reference to the deluge, and to the erection of the tower of Babel. The conclusion to which Mr. Jones has come is this:

“After the confusion of languages at the tower of Babel, the stricken and confounded families of the plain of Shinar, as they

were gradually scattered over different and often far distant regions, carried with them, each, not only a deep impression of the event, but also a feeling of awe connected with the edifice where had been such a wonderful display of supernatural power. And they afterwards adopted this structure, as the model for temples for the worship of the mysterious divinities that their superstitious fears gradually wrought out for them ;—the god of fire, the god of the sun, or the god of the palpable but invisible air.

“We have here a case sufficiently extensive in its operation, and also sufficiently powerful. When looking at the huge structures in Egypt, I can hardly imagine any other cause than that of religion, to be able to produce such a stupendous effect.”—p. 106.

This conclusion appears to us a very rational one. The idea, that the pyramids were built as sepulchres, cannot be admitted as probable. Mr. Jones says, in a note :

“At Benares, is a pyramid like those of Egypt, formed of earth, and covered with bricks. The Brahmins of India, when they heard the Egyptian pyramids described by Mr. Wilsford, declared at once that they were religious structures, and inquired whether they had not a subterraneous communication with the Nile. He described the well in that of Cheops to them, when they affirmed that it was for supplying the priests with water in their ceremonies, and that the sarcophagus in the great chamber was on such occasions filled with water and lotus-flowers.”—p. 99.

Mr. Jones proposes a query, “whether the mounds in our western country, which are often of prodigious size, had not the same origin and a similar purpose,—the circular form being only a slight change, in consequence of the material here employed.” This query is worthy of attention, though the Rev. J. M. Peck intimates an opinion, that these western mounds are “as much the results of natural causes as any other prominences on the surface of the globe.”*

Mr. Jones makes a plausible conjecture respecting the use of straw by the Hebrews, in making bricks while in Egypt :

“I examined the Egyptian bricks with reference to the complaint of the Hebrews, that straw was not allowed them in the manufacture. A few here have straw mixed up with them ; and it will doubtless check the process of disintegration to which they are exposed ; but it does not seem, at present, to be considered a necessary ingredient. But it is universally employed in the process of manufacturing, or rather in drying the bricks. They are in size like our bricks, and are cut with a spade from the earth, when moistened by the yearly floods. Fine straw is then scattered on the adjoining grounds, and the bricks are spread over this to dry ; and were this precaution not

* Peck’s Guide to Emigrants, p. 145.

used, the bricks, in drying, would adhere to the earth and be spoiled. I conclude, then, that here was occasioned the dilemma in which the Israelites soon found themselves; they could make the tale of bricks; but when they came to remove them, at the close of their labors, they found them attached to the soil, and their labors lost. I frequently saw bricks exposed for drying, but never without a layer of fine straw beneath."—pp. 29, 30.

The main attraction of this book is the visit to Jerusalem. Mr. Jones spent a number of days in the holy city, and he gives, on the whole, the most lucid, rational and satisfactory account which we have ever read, of the ancient state of the city, its present condition, and the locality of important places and events in its history. He possessed those feelings of devout reverence, unmixed with superstition, which are necessary to enable a visitor to Jerusalem to survey its ruins, and examine the traditions which haunt every part of it, without indulging in puerile credulity, or a scornful skepticism. The following passage describes his emotions on surveying the city, the morning after his arrival, from the roof of the convent where he had slept:

"Immediately east of the city, and separated from it by a narrow valley or ravine, was a mountain large enough to command our respect by its vastness, and yet not too large for gracefulness and beauty. I knew it at once to be the *Mount of Olives*. It has three summits; one in the centre, and one at each extremity; they are of nearly equal height, and when viewed from the city, present, for their outline, a gentle and beautiful curve. A large part of it is covered with olive-trees, particularly the central and northern summits and declivities; and they still form so striking a feature, that if the mountain were now to be named, we should be apt to call it the Mount of Olives.

"Nearer to me, and just within the city walls; on the east, was a large open place, and from the centre of this rose an octangular edifice of considerable beauty; I had seen pictures of it, and recognized it as the mosque of Omar, standing on the supposed site of the temple of Solomon. There, at least, was undoubtedly Mount Moriah, and my own eyes were gazing upon it.

"I turned from it soon, however, to look for a spot of still more absorbing interest. Where was Mount Calvary? Not far from me rose two domes, one somewhat peaked, the other one more obtuse, but very large. In all directions, however, were domes of various sizes, and the mind was puzzled, though still arrested by the position as well as the magnitude of these two. A couple of old and venerable looking monks were hanging over the parapet of a neighboring convent, watching my motions; and turning to inquire of them, I found my surmise had been correct. This was the church of Mount Calvary and of the Holy Sepulchre.—'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'

'At least,' a voice seemed to say to me, 'walk here with seriousness and humility; bow thy head, and cleanse thy heart, and tread with meekness the ground trod by Him who was here humbled for thee, and here bore thy sins upon the cross.' It was the Sabbath also,—this first day of our visit; and the quiet and healthful influence of that holy season was added to the power which Jerusalem would at any time have exercised upon the heart.

"I am not ashamed of the gospel of Christ. Imagination, in its highest flights, has not pictured a scene that will compare in interest, or in deep and searching pathos, with the reality here displayed in the redemption of man. It partakes of the character of all the works of God, combining a simplicity that opens it to the comprehension of all men, with a grandeur and sublimity that must excite the admiration of the highest seraphim. I have seen it where I have seen man's proud philosophy quail and shrink into nothingness,—in the sick room and by the dying bed; I have seen it come gently and quietly, and open the feeble lips in praise and in utterance of joyful and triumphant hope. I have seen it sustain and cheer those whom the world, and the world's enjoyments and earthly hopes too, had all deserted, and who would otherwise have been left in maddening solitude and wretchedness; I have seen it sustain them; and while the body was tortured with pains, I have seen it raise the mind superior to bodily feeling; and while the cold sweat was breaking out upon the brow, keep that brow calm and serene. The tortured child of clay thought of his Saviour's humiliation and pains, and of the glory wrought out for him; and, in the boundless love that led to the sufferings of Calvary, found assurance that God was even now a friend closer than a brother, and would not desert him to the last. 'I am not ashamed of the gospel of Christ crucified, for it is the power of God unto salvation to every one that believeth;—and the highest honor of my life was on that day, when I was permitted to walk amid scenes dignified and exalted by the great events of our redemption.'—pp. 167—170.

Jerusalem is now about three-fourths of a mile at its greatest length, and about two-thirds of a mile in width. It contains a population of twenty thousand persons, consisting of ten thousand Mohammedans, six thousand Jews, three thousand five hundred Greeks and Catholics, and five hundred Armenians. The walls of the city are twenty-five or thirty feet in height, and are flanked with numerous towers. There are four principal gates.

Mr. Jones enters into a minute examination of the facts and traditions respecting the real position of Calvary. His opinion, which, we doubt not, is well founded, is, that the place of the Saviour's crucifixion and burial was, in fact, the spot where the church of Mount Calvary and of the Holy Sepulchre now stands. Mr. Jones, however, sheds new light on the real condition of the spot at the time of the crucifixion, and adds the following striking remarks:

"My impression is, that the scene we sketch is very seldom correct, and that the event itself had a depth of humiliation that our thoughts do not reach; and in this I do not have reference to the condescension of the sufferer, but to circumstances connected with the locality of the suffering. Our thoughts, when they turn to this subject, I believe, place before us an eminence of considerable elevation, sloping gradually upward, and crowned at the summit by the crosses of our Saviour and the malefactors, while the slopes are all crowded with the excited spectators. This, I believe, is the picture that is generally presented to our mind; and there is in it a degree of physical dignity, that the event itself, I am inclined to think, did not possess. On the other hand, if my apprehensions are correct, the crucifixion was attended with every physical circumstance that could make it humbling as well as painful; instead of being on the summit of a lofty eminence, it was on a rocky knoll at the bottom of a natural theatre of hills; on one side, at the distance of five hundred feet, was the city wall; on another, the low and wretched suburb of a suburb; it was in an open place, with dusty roads to various parts of the city passing near it; a thoroughfare, in short, where the spectacle of dust and confusion was broken only by a few gardens, the remains of a larger range of such enclosures, now nearly destroyed by the encroaching suburb."—pp. 171, 172.

Mr. Jones furnishes a small map of Jerusalem, in which he has delineated the walls and other localities of the city, as it existed in ancient times, so far as the facts can now be gleaned from the Scriptures, Josephus,* and other sources. The walls of the present city are also traced. We think, that Mr. Jones has thrown much light on various obscure points, and we are inclined to adopt most of his explanations. The "fancy sketch," which he has given of the city and the temple, as they existed in the days of the Saviour, is vividly drawn, and we should be glad to quote a part of it. The earth has had no other structure equal in magnificence to the glorious temple; and we believe, that no other nation has, on the whole, enjoyed so much temporal happiness as the Jews, during the long periods of peace and prosperity, which, with many occasional interruptions, prevailed in Judea for several centuries preceding the captivity. The purpose of God was accomplished. While all the rest of the earth was enveloped in

* Mr. Jones has the following note respecting Josephus:—"I have been surprised as well as pleased to see the large number of copies of Josephus that are sold in this city [New-York]. I have attended the book auctions here quite frequently; and have observed, that there is no book of its size that meets with such a ready sale, or brings so good a price. The work merits all this; Josephus has not received the praise from literary men that he deserves,"—p. 173.

darkness, Judea was bright with the presence of Jehovah. There his laws were known ; there his worship was maintained ; there the principles of his moral government were developed ; there was presented a bright example of the happiness of that people whose God is the Lord ; and there, too, was exhibited a terrific proof, that Jehovah abhors sin. There, above all, was a long continued preparation for the advent of the Messiah.

Mr. Jones gives a touching account of the sufferings and toils of the missionaries at Jerusalem, Messrs. Thompson and Nicholayson and their families. Amid sickness, death, war, and almost every other form of discouragement, they patiently persevered in attempts to do good. Mr. Jones most pertinently asks :

“ Is this a life to be sought for, for the sake of worldly considerations ? I think not. There is only one way in which we can reconcile it even with common sense ; and that is, by supposing that missionaries are sincere ;—that they love their work ;—that the promises of the gospel and the cheering influences of heavenly grace support them ;—and that they look to eternity for their exceeding great reward. And when we look at them in this point of view, how engaging is their work, and how godlike the errand on which they are gone ! ”—p. 299.

From Judea, the Delaware proceeded to Tyre. Here is an awful monument of the fulfilment of prophecy. On the spot where stood ancient Tyre, which was sixteen miles in circumference, whose walls were one hundred and twenty feet in height, “ whose merchants were princes, and whose traffickers were the honorable of the earth,” there is now nothing but sand.

Mr. Jones and others made a visit to Lady Hester Stanhope, who resides about seven miles from Sidon. She is a granddaughter of the great Earl of Chatham. She forsook England several years ago, and she has since resided in Syria :

“ She is a very extraordinary woman. Her person is tall and commanding, and is shown by her costume,—the Turkish trowsers and vest and turban,—to the best advantage. She is still handsome, and appears to take pleasure in showing her arm, which is remarkably well turned and beautiful. Coffee, pipes, &c., were brought in ; and while she encircled herself with the aromatic fumes, she conversed on various topics,—politics, literature, manners and religion. She appeared to have a good knowledge of our country ; and the intelligence she displayed about the politics of Europe was extraordinary for a person shut out as she is from society, and seldom get-

ting even a newspaper. On most subjects, she showed excellent sense, and a strength of judgment seldom witnessed in either of the sexes; but when religion was broached, she became instantly changed, and was as wild as a maniac, both in language and to some degree also in manner. She believes in magic and astrology, and also that the Messiah will shortly appear; and has in her stables a horse, with a natural sinking or indentation in the back like a saddle, on which she says he is to ride."—pp. 317, 318.

The best account which we have seen of Lady Stanhope, is given by Lamartine. He is, in some respects, a kindred spirit, imaginative, enthusiastic, and prone to poetical musings. To him she was uncommonly affable, and disclosed many of her wildest reveries. She is undoubtedly the victim of a peculiar species of insanity.

The author's visit to Damascus and Balbec we must pass over, though he relates occurrences and describes many scenes worthy of notice. At Damascus, he saw "the street which is called Straight" (Acts 9: 11). "It is a narrow prolongation of the city at the southern end, about three-quarters of a mile in length. Commencing in the body of the city, and extending along the whole length of this portion, is 'the street which is called Straight,' still remarkable for its length and direct course, and still, I am informed, going by its ancient name."—p. 339.

The book closes with some patriotic reflections, suggested by the interest which the ship *Delaware* excited in the Mediterranean. She was visited, says Mr. Jones, by at least two hundred thousand persons, at Naples, Palermo and other ports. She was viewed with admiration by these crowds, in whose minds the noble ship awakened feelings of respect for the free and happy nation to which she belongs. Our hearts respond to the inspiring thoughts with which the author concludes:

"Around the world, the voice of freedom and of humanity is beginning to make itself heard. In many places, it is only a still small voice, but it is yet heard; and though people often scarcely know what it means, yet there is a feeling in their breasts that more or less responds, and tells them that what it says is the truth. They have heard, too, that there is a republic somewhere, in a distant land,—a country of free principles and equal rights. They cannot tell how the system operates; but this system, as far as they know it, is a beautiful one, and they would like greatly to know more of it. A ship comes among them from that far country, and their vague, floating visions now take a more substantial form. It is a vessel bearing signs of wealth and power, marked by good order and efficiency. The country that has sent out this ship must be wealthy and prosperous, enterprising and successful. This is the lesson

which is taught by all our ships, wherever they go ; and taught in a manner that is intelligible to the lowest capacity.

"And to this noble and glorious cause of humanity, we bid prosperity and success. Yes,—may Heaven sustain and bless it ! I am not a politician, but I hope I am a philanthropist ; and, next to religion, I love my country and its institutions, for I believe that in them is the regenerating principle that is going to awaken and vivify the world. These plains that we have just been passing over, abounding in a rich soil, and under a prolific sky,—why are they not cultivated ? But they *will* be cultivated, and this people here will be intelligent and intellectual ; the *mind* will rouse up and claim its high preëminence ; woman will be elevated to her proper lofty sphere ; brute force will yield to moral power ; and smiling plenty, and security, and happiness will prevail ; and from our country will come the power that is to effect this mighty change.

"It is good sometimes to get far off from our land, so that, as from an elevated spot, we may look over the whole country ; and, away from the influence of local prejudice, and interest, and alarms, may scrutinize our institutions, and examine into their permanency, and see what strengthening and what counteracting influences are at work to promise them security. For myself, I have no fear for them. They are built on *knowledge* ; and, till we can destroy for ever our printing-presses, and can roll back the age of ignorance, they are safe ; they may change their *forms*, but the substance will remain ; and always, and in every form, will liberty and humanity be secure.

"It is good, also, sometimes to get away, and to be able to compare our own country with others, and be able thus to calculate the amount of prosperity and happiness which we enjoy. In the clashings of enterprise and rivalship among us, angry feelings sometimes will arise. Europe is disgorging upon our land the inmates of her prisons, and there will be crime ; the poor, the ignorant, and the oppressed of her population find refuge here, and abundance ; and, in the wild joy at their newly acquired comforts and their freedom, they may run into riots and disorders ; but nowhere in the world is so much virtue to be found as amid our population ; and virtue is happiness. We are a nation but of yesterday ; and our rail-roads, and canals, and steamboats, and commerce, are already a subject of astonishment ; and what will they be a few years hence ? and a century after that ? and why may not the whole world be like it ? There is nothing, surely, to prevent this, except ignorance and its twin-sister, vice ; but knowledge, and with it virtue, are gone forth conquering and to conquer, and their triumph will be complete. It is a glorious thing, to live in such an age as this."—pp. 385—387.

EDITOR.

ARTICLE III.

BAPTIST VERSION OF THE NEW TESTAMENT.

WE are not able to say, positively, that the question, *Whether the present authorized version of the New Testament be sufficiently explicit as to the mode and subject of baptism*, has been agitated to any great extent; nor can we point directly to the quarter whence it has proceeded, not having noticed any discussions respecting it, except cursory ones in some religious periodicals. But it is enough to know, that such a question has been more than once moved, and that a proposal for a modified version of the present text has obtained a favorable hearing in sundry places. Nor is this all; for it is understood, that those who disallow the proposal, and who consider it most consonant with safety and integrity to retain unmutilated the established translation, are regarded as very lukewarm advocates of the denominational faith, and as the authors of a policy at once temporizing and spiritless. So they have occasion not only to defend their position, but to repel the missiles which are likely to be thrown by such as have entrenched themselves in a new location. We do not profess to stand between these two parties; for if we should be so imprudent, we might,—to use a figure of the Greek historian,—be cut to pieces by both. And though we should escape injurious force from either side, still, according to the laws of perspective, we should appear to each adverse party to stand nearest his opponent; since an object midway between two stations, when viewed from either, will appear most remote from that at which the observation is made; and will, consequently, seem to be nearest to the opposite point. We shall rid ourselves of the suspicion of designing to occupy any middle ground, by proclaiming, *in limine*, our sincere and unchanged attachment to the good old English version made by the order of king James I. It is our heart's desire and prayer to God, that this venerable monument of learning, of truth, of piety and of unequalled purity of style and diction, may be perpetuated to the end of time, just as we now have it. Let no daring genius meditate either change or amend-

ment in its structure and composition ; neither let any learned impertinence presume to disturb the happy confidence of the tens of thousands who now regard it as,—next to the original languages,—the purest vehicle through which the mind of the Holy Spirit was ever conveyed to mortals. Under God, and with God, we feel prepared to stand or fall with this consecrated instrument, known, and quoted, and familiarized, as the common standard version. Its errors and defects,—fewer than those of any translation ever yet made,—we impute to human imperfection. Its unrivalled excellence and accuracy we ascribe to the care and direction of divine providence. We are not anxious to divest ourselves of the idea, that the translators, whatever their character and motives may have been, were under the promptings and counsels of the Holy Spirit, in achieving the work which they gave to the world. By this, we mean not to intimate, that the gift of inspiration, in any peculiar sense, was their's ; nor yet that they were so directed in choosing a form of words, as that the only expressive and suitable ones were in every case suggested ; but this we do mean and insist upon, namely, that they were eminently fitted and qualified, by the unction of the divine Spirit, for the performance of a work destined to exert a mightier influence over rational nature, than was ever before exerted by any human composition. We trust, that its destiny is only yet in the incipiency of development,—that its past successes and beneficial results are but the earnest of that widely diffused blessing which mankind are yet to receive through the medium of its luminous pages.

Of late, the complaint has been loud and strong, that a certain word, with its cognations and derivatives, had not been translated, instead of being transplanted into the common version. And it is more than insinuated, that much injustice is done to us as a denomination, by the fault of the translation. It is contended, that if, instead of *baptize* and *baptism*, *immerse* and *immersion*, or some equivalent words, were substituted in the standard text of the New Testament, a more faithful and consistent sense would be secured, while we, as Baptists, would enjoy an ampler vindication of our views and sentiments, when appealing to scripture authority. It is accordingly projected, as we learn, that the one transplanted word above named, with its derivatives, be rooted out of our version, and a new term of tantamount signification inserted in its place ; and

that this amended version shall be for the use of the Baptist denomination. And what then? The amended version cannot make us stronger Baptists than we now are; it will therefore be a work of supererogation amongst ourselves; and when offered to those whom we may wish to convert to our views, it will be promptly rejected as a mutilated instrument. Thus we shall have a version needless at home and powerless abroad. Our zealous study of exactness and precision will defeat itself.

But why should the stem of a Greek root, transferred to the English soil of our vulgar tongue, and there left standing and growing until it becomes naturalized, be offensive to us in these times? Had our predecessors, who first met this exotic upon holy ground, almost two hundred years ago, then objected, and demanded its eradication, it would have appeared in them proper and reasonable, because they might have urged that it was not indigenous. They, however, so far as we know, made no objections, but began to preach, and quote, and expound the king's version. Now, when *baptism* and *baptize* have acquired an appropriate use, and have obtained a fixed and definite meaning in our language, and have a sacred and honorable enrolment on the records of history, it is proposed to have them superseded by other and less pregnant terms! We do object to this, with all the earnestness of depreciation.

We hope to show, *first*, that the untranslated word *baptism* and its derivatives have a fixed and determinate sense in the history of the Christian church, and therefore need no alteration. And,

Secondly, That the substitution of other words in lieu of these, would be a weak and pernicious expedient.

Thirdly, That our opponents on the baptismal question would have reason to congratulate themselves, in the event of such an innovation.

Fourthly, We should thereby deprive ourselves of a very powerful argument in the baptismal controversy.

Whilst, *lastly*, we might be in danger of laying too much stress upon an external rite.

First. It may be useful, to advert to one source of misconception in regard to such words as are transferred and not translated, in our version of the Scriptures. It is usual to speak of such words, and especially of *baptism* and its kindred

terms, as if they were, in fact, unintelligible Greek, in Roman letters. The idea is, that there is nothing English in them, except the alphabetic character, and that, in other respects, they are little better than a barbarous jargon. This notion, we judge, has been productive of much discontent amongst us, and has generated an importunate demand for new versions and adequate translations. But it is evident, that this demand is based upon misunderstanding. Are we to be told, that a word which has been incorporated into the English language from the earliest times,—which has had a fixed and full import,—which was sounded forth in direct connexion with Christian worship for ten centuries, with a sense free from all ambiguity, is now to be thrust aside, for the sake of introducing a so called translation? As well might we expel from their ancient places the **AMEN** and **HALLELUIA** of prayer and praise, and even the blessed name of **CHRIST**, upon the plea, that they need an English rendering. We meet the language of the common Bible just as we meet old friends. Their looks, their gestures, their open bearing, their guileless simplicity, all please and edify us. The pragmatic diligence which would displace them and foist in strangers upon us, would not entitle itself to our thanks. For our part, we are free to confess, that we should not feel quite 'at home, were we to meet in the study of the sacred word, *immersion*, *plunging*, *dipping*, or any other expression, in place of baptism. We should feel that we were in strange company, and should begin to inquire for the rightful tenants of the habitation. The words *sanctification* and *redemption*, in theology, are technical terms, and are transferred from the Vulgate to our version; but does any one object to these words on account of their Latinity? Their meaning is admitted by general consent; and all persons using them are mutually intelligible. The transplantations from Latin into our language have added materially to its copiousness and beauty, if not to its expressiveness. Still more material to the advancement of science and art, have been the importations from the Greek. Is it just, to censure the words, either of a Greek or Latin original, provided they be faithful representatives of the things which they promise to represent? We shall prove, in the sequel, that the word *to baptize* has become truly and philologically an English word, and that it has faithfully discharged the important trust committed to it.

It has been asked, why a word capable of a proper translation should be retained in our version of the New Testament ; and it has been suggested, that there would be the same reason for declining a version of any other prominent word in the original text, as of baptism. To which it may be replied : Any language, in treating of matters and things which may have originated with the people using it, will contain words and forms of speech incapable of a full translation to any other language. All who have had any experience in the business of translation, will be able at once to appreciate this remark. It would be difficult to read a page of any author in a foreign or dead language, without meeting words or phrases, which have nothing in exact correspondence with them in our own language. This is especially the case in all descriptions of religious ceremony, in which rites and observances are to be exhibited and explained. We are, consequently, of opinion, that the idea contained in the word *baptism*, as used in the New Testament, cannot be *adequately* expressed by any other single word in our language. It means more than *immersion*. It contains the idea of immersion, and, at the same time, gives a character to that idea, stamps a sacredness upon it, confers a religiousness upon its import. And we are now prepared to show, that all the versions in languages using the Roman character or alphabet, were made with the express understanding, that *βαπτιζω* was transferred and not translated, because there did not appear to be, in those languages, words of an import fully equivalent.

The Latin Vulgate, revised and published by Jerome towards the close of the fourth century, is the oldest version of the New Testament in existence. When, or by whom it was made, is not known. But as Jerome found it in being in his time, it must have been made some time prior to him. In this translation, *βαπτισμος*, *βαπτισμα*, *βαπτιζω*, &c., are left, without an exception, in their original form, *Latinized*. Christians of the west, among whom the Latin language was the vulgar tongue, chiefly used this version ; and it is to their practice we must look for the true sense of the words in question. If we find, that the administration of the ordinance of baptism, in those early times, consisted of the immersion into water of each candidate, and of the proper invocation of Father, Son and Holy Ghost, we may then assert, without fear of contradiction, that to baptize, in the then acceptation of the word, was to dip,

plunge, or bury in water, *with religious solemnity, and for initiation into the church of Christ.* We use the accompanying phrase, *religious solemnity, and for initiation into the church of Christ*, with special design,—because so much is necessarily implied in every true definition of baptism. The author or authors of the Vulgate being, therefore, unable to convey, in any single word in the Latin tongue, the full sense of the original, contented themselves with the Italian modification of the Greek word. The production of one authority, in proof of the prevalent signification of the word in the period to which we refer, shall suffice. It is the declared judgment of one who will not be suspected of any partiality towards Baptists,—whose testimony must be regarded as founded upon a thorough knowledge of all the facts in the case, and who is impelled, by a due sense of truth and candor, to give utterance to the sentence which he has left on record. The authority to which we refer is that of the celebrated author of the *History of Infant Baptism*, WILLIAM WALL, D. D.

He says, when writing of the times to which our attention is now directed :

"Their general and ordinary way was to baptize by immersion, or dipping the person in the water. This is so plain and clear, by an infinite number of passages, that as one cannot but pity the weak endeavors of such Pedobaptists as would maintain the negative of it; so, also, we ought to disown and show a dislike of the profane scoffs which some people give to the English Anti-pedobaptists, merely for their use of dipping. It is one thing to maintain, that that circumstance is not absolutely necessary to the essence of baptism, and another to go about to represent it as ridiculous and foolish, or as shameful and indecent, when it was, in all probability, the way in which our blessed Saviour, and for certain, was the most usual and ordinary way by which the ancient Christians, did receive their baptism. I shall not stay to produce the particular proofs of this. Many of the quotations which I brought for other purposes, and shall bring, do evince it. It is a great want of prudence as well as honesty, to refuse to grant to an adversary what is certainly true, and may be proved so. It creates a jealousy of all the rest that one says."—*History of Infant Baptism*, page 462.

The paragraph quoted above is a most considerable document, and one the more valuable, because it is manifestly extorted from the author by the naked force of truth and honesty. Then it is undeniable, that when the Vulgate was first brought into use, the general understanding was, that *to baptize* meant to immerse or dip, *as a religious solemnity for initiation into*

the church of Christ. We thus have the history of the Christian church brought in to settle and determine the meaning of the word ; and surely there never was a word in any vocabulary, whose signification was more limited and unequivocal. The most celebrated writers, both in Greek and Latin, continued to bear one uniform and decided testimony for ten centuries from the apostolic age, that to baptize was to immerse in water, for the exhibition of a Christian rite. It is true, that some of these writers contended that affusion, or the pouring on of water, was sufficient to answer the purpose of baptism. This ground, however, they assumed, not because there was any double meaning in the word, expressive of the ordinance, or any doubt as to the ancient and apostolic practice, but because of an insolent dogma, which obtained an early extension, namely, that though immersion was the primitive way, yet the quantity of water applied was a matter of indifference. Cyprian appears to have been one of the first advocates and promoters of affusion in baptism. But he pleads for it, not on the pretence that the word may mean *to wash, to pour, or to sprinkle*, for he knew better ; but upon the ground of necessity. He says, in his letter to one Magnus, a countryman, who sought to know whether those who were baptized in bed, as Novatian was, must be baptized again, if they recover, “ In the sacrament of salvation, *when necessity compels*, the shortest ways of transacting divine matters do, by God’s gracious dispensation, confer the whole benefit.” Cyprian here sets up the plea of *necessity*, and trusts in *God’s gracious dispensation*, to obtain a sanction for affusion, or pouring. Had he resembled some of our modern doctors, he would have put forth the plea of ambiguity in the word ; and in defiance of all principle in philological disquisition, would have said, that the word *baptism* means affusion as well as immersion,—in the sense of the language of the New Testament.

The strong plea of necessity, together with the venerable authority of Cyprian, was not enough to render pouring and sprinkling fashionable in Italy for a long term of years. For, to quote from Wall, “ In the times of Thomas Aquinas and Bonaventur, immersion was in Italy the most common way. Thomas thus speaks (3. q. 66, art. 7), ‘ Baptism may be given not only by immersion, but also by affusion of water, or sprinkling with it. But it is the safer way to baptize by immersion, because that is the most common custom. By immersion, the

burial of Christ is more lively represented, and therefore this is the most common and commendable way.' Bonaventur says (l. 4, dist. 3, art. 2, q. 2), 'The way of affusion was probably used by the apostles, and was in his time in the churches of France and some others; but the way of dipping into the water *is the more common, and the fitter, and the safer.*' Walafridus Strabo, in the year 850, Rupertus and others, 1120, represent immersion to have been the general custom in Germany at those respective periods.

Wiccliff's translation of the Scriptures was made in the year 1380, and may be regarded as the oldest English version extant. It lay rusting in manuscript, however, until 1731, when the New Testament was published by Lewis, and more recently a new and revised edition has appeared, under the authorship of the Rev. Henry Hervey Baber, with a life of Wiccliff prefixed. This very ancient translation, and the first, too, ever made into English, is a most literal rendering from the Vulgate. The word *to baptize*, with all its kindred terms, is, accordingly, transferred and not translated. What Wiccliff understood, therefore, by that word, must be collected from history. Both Neale and Crosby have reported Wiccliff to have been an anti-pedobaptist. In this they are manifestly wrong, since his works afford proof to the contrary. See *Baber's Life of Wiccliff*, xxxii. But it appears, that immersion or dipping was understood by him to constitute baptism. Like others who had preceded him, and in accordance with the rule of a church which had declined from pristine simplicity, he admitted, in cases of necessity (the old pretence of Cyprian), pouring or sprinkling. Another paragraph from Wall will cast light on this point. See page 469. "Some do prove from Wiccliff, that it was held indifferent in England, in his time, whether dipping or pouring were used, because he says at one place, '*Nor is it material whether they be dipped once or thrice, or water be poured on their heads. But it must be done according to the custom of the place where one dwells.*' But we ought to take the whole context as it lies in his book. He had been speaking of the necessity of baptism to salvation, from that text John 3: 5, and then adds, *Et ordinavit ecclesia quod quaelibet persona fidelis in necessitatis articulo poterit baptizari [baptizare] nec refert, &c.* And the church has ordained, that in a case of necessity, any person that is *fidel*, or that *is himself baptized*, may give baptism. Nor is it material

whether they be dipped, &c. Such words do not suppose any other way than dipping used *ordinarily*."

We here meet the very fact in history which substantiates our position. While the English language was as yet in its crude elements, *trunca membris*, like some "half formed reptile on the banks of Nile," *to baptize* meant *ordinarily* to immerse or dip. At the same time, the offices or liturgies for public baptism in the church of England, did uniformly enjoin immersion, without any mention of pouring or sprinkling. The "*Manuale ad Usum Sarum*," printed 1530, 21st of Henry VIIIth, directs the priest to take the child, and, naming it, *to dip him in the water*. John Frith, in a treatise on baptism, 1533, styles the external action, "the plunging down into the water, and the lifting up again." In all the books of common prayer, during and after the period in question, as far down as the beginning of the eighteenth century, the formula always directs dipping, before pouring, in baptism. It is conceded, that the baptism of infants was one of the tenets of the several periods to which we have resorted for proof of our point. As, however, our purpose is simply to establish a uniform meaning for the words *baptism* and *baptize*, it matters not whether the parties be infants or adults. Our object, so far, is attained, provided they were dipped or immersed. For we are not settling a question about the proper subjects of baptism, but one respecting the mode, as that mode is presented to us by a particular word in the common version, which we would not have altered.

We shall now pass on to investigate the established sense of the word at the very time when the present authorized translation was made. It is the opinion of some, that the translators of our present version were laid under restrictions by James I., —at whose instance the work was undertaken,—as to the rendering of certain words. And it cannot be denied, that the instructions of the king to the translators have some restrictive clauses. These, however, are not of such a nature as to interfere, in the least, with their general freedom of translation, as will be seen in the instructions themselves, copied from *Thomas Fuller's Church History of Britain*. See book X., p. 46, 47.

"1. The ordinary Bible, read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit.

"2. The names of the prophets and the holy writers, with the other names in the text, to be retained as near as may be, accordingly as they are vulgarly used.

"3. The old ecclesiastical words to be kept; that is, as the word church, not to be translated congregation, &c.

"4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogy of faith.

"5. The division of the chapters to be altered, either not at all, or as little as may be, if necessity so require.

"6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

"7. Such quotations of places to be marginally set down, as shall serve for the fit reference of one scripture to another.

"8. Every particular man of each company to take the same chapter or chapters, and having translated or amended them severally by himself, where he thinks good, all to meet together, confer what they have done, and agree for their part what shall stand.

"9. As any one company hath despatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously. For his majesty is very careful in this point.

"10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, note the places, and therewithal send their reasons, to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of their work.

"11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land, for his judgment in such a place.

"12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send his particular observations to the company, either at Westminster, Cambridge or Oxford.

"13. The directors in each company to be the deans of Westminster and Chester for that place, and the king's professors in Hebrew and Greek in each university.

"14. These translations to be used when they agree better with the text than the Bishops' Bible, viz., Tindal's, Mathews', Coverdale's, Whitchurch's, Geneva."

The learned persons to whom the foregoing instructions were sent, were all members of the Established Church of England, and forty-seven in number. Their commission from the king bears date Anno Domini 1607, being the fifth year of James I. They were forbidden the translation of proper names and of certain ecclesiastical terms, as church, &c. They were also required to conform as nearly as possible to a

previous translation, called the *Bishops' Bible*. They might, too, consult and adopt that which seemed most agreeable to the original text in the versions of Tindal, Mathews, Coverdale, Whitchurch, and the Geneva translation. If *baptism* was one of the old *ecclesiastical words* which were to be retained, it certainly could not have been because any partiality for *infant sprinkling* was detected in that term. It had been, up to the time when king James' version was made, the uniform and invariable understanding, that *to baptize* signified to dip or plunge into water. It was the common understanding and practice at that time, and after that time. "Dipping," says Wall, "must have been pretty ordinary during the former half of king James' reign, if not longer." The same historian mentions a pamphlet written by a Mr. Blake in 1645,—that is, nearly forty years after the publication of king James' Bible,—showing clearly what must have been the common opinion and usage at that time. This Mr. Blake was a clergyman of the Church of England. In reply to his opponent, who had objected to the baptism of infants, the fact, that they were not dipped, but sprinkled, he says, "I have been an eyewitness of many infants dipped, and know it to have been the *constant* practice of many ministers in their places for many years together. I have seen several dipped; I never saw nor heard of any sprinkled." It would thus appear, that up to 1645, immersion was the prevailing practice in the English Church, and that the custom of *sprinkling* was introduced subsequent to that period. There can be little doubt, that the famous assembly of Westminster *divines* were the first to impart countenance and currency to the practice of *sprinkling* in lieu of baptism. This learned assembly, not being able to remember, that founts or places of much water had been always used by the primitive Christians, reformed the fount into a basin; and in their zeal against popery, subverted one of the institutions of Christ. Wall himself ridicules the sprinklers. "The minister continuing in the desk," he says, "the child was brought and held before him. And there was placed for that use a little basin of water, about the bigness of a syllabub-pot, into which the minister dipping his fingers, and then holding his hand over the face of the child, some drops would fall from his fingers on the child's face." When the Presbyterians and Independents ceased to wield the religious destinies of England, and the restoration of the monarchy enabled the Church of

England to resume its functions, that church still did not forego its maxim, that dipping was the primary meaning of baptism. And consequently, in the revision of the liturgy, it was provided, that in every case where it was duly certified, that the child "*could well endure it,*" baptism should be performed by dipping.

It is hence manifest, that although that ancient and venerable word, which it is now proposed to expunge from the New Testament, be a transplanted Græcism, yet at first it took root and grew firmly and vigorously in our language; and though abused by others, ought not to be abandoned by those who style themselves Baptists. In their view, as well as in good truth and sound criticism, the word has sustained itself in its primitive force and fulness. For many centuries, it held in check that spirit of innovation which began, at an early period, to corrupt the simplicity of Christian worship, and spoke with a voice so commanding, as to overawe the adventurous movers of change and sophification.

We are not ignorant, that many Christians of the present day contend, that *sprinkling* is baptism,—that *pouring* on water is baptism,—that any application of water is baptism; and that the word, both in its original, and in its transferred state, means any use of water in the ceremony of initiation, from an ocean to a drop. In like manner, the asserters of clerical gradation in the church maintain, that the word *bishop* means a minister of the gospel, vested with superior powers. The defenders of Presbyterianism allege, that the word *presbytery* means a religious judicatory, having a sort of legal cognizance over the churches with which they are connected. The Universalist cannot discern any thing beyond a limited duration of time in the words *eternal* and *everlasting*. And not a few, both in ancient and modern times, are able to discover in the Saviour's requisition for *MAN* to be *born again*, nothing more than water-baptism. From all which, the inference is plain, viz., that human ingenuity will never cease to be inventive in justifying that which may appear to it to be most right and proper. In our opinion, they who make *sprinkling* to be baptism, abuse the word from its rightful import. They who find ministerial orders and distinctions in the New Testament, and who therefore style one man *bishop*, and set him over his fellow-servants, are, in our estimation, chargeable with an abuse. To say, that *eternal* and *everlast-*

ing signify no more than a limited duration is, in our judgment, even a greater abuse of language than to call sprinkling baptism. And to affirm, that *to be born again* is nothing more than *water-baptism*, is an audacious profanation. But are we, therefore, to abandon the abused words? Must we go about to invent a new vocabulary, because the old has suffered perversion? Since the old editions are counterfeited and corrupted, are we to frame plates with new impressions, to supersede the old ones, in the vain hope of obviating abuse for the time to come? At such a rate of procedure, we might find employment enough in bringing out annually purified editions of the Bible.

At this stage of our inquiry, we request our readers to advert, for a short time, to the explicit testimony of eminent English critics on the signification of the terms *baptize* and *baptism*. The celebrated Richard Bentley, D. D., who flourished towards the close of the seventeenth century, and was one of the most eminent critics that England ever produced, is cited by that powerful opponent of infant baptism, Abraham Booth, as an authority for fixing the sense of the word *baptism*. In his discourse on Free Thinking, pp. 56, 57, he defines *baptisms* "dippings," and *to baptize* "to dip."

Bishop Reynolds, probably a descendant of John Reynolds, D. D., one of the translators of the Bible under the authority of king James, expresses the import of the word *to baptize*: "The Spirit under the gospel," says he, "is compared to water; and that, not a little measure to sprinkle or bedew, but to *baptize* the faithful in; and that not in a font or vessel which grows less and less, but in a spring or living river."—*Works*, pp. 226, 407.

The observation of the learned Selden,—see his works, vol. 6, *fol. ed. col. 2008*,—is both pungent in application and comprehensive in sense. "In England, of late years," remarks that justly renowned scholar, "I ever thought the person baptized his own fingers rather than the child." Selden was a member of the Westminster Assembly.

Dr. Owen concedes, "that the original and natural signification of the word *baptize* is to dip, to plunge, to dye." And Dr. Hammond, speaking of the word *to baptize*, says, "It signifies not only the washing of the whole body, as when it is said of Eupolis, that, being taken and thrown into the sea, *εβαπτιζετο*, he was immersed all over, and so the baptisms of

cups is putting them into the water all over; but washing any part, as the hands, by way of immersion in water." Mathew Poole's Continuators declare, that "to be baptized is to be dipped in water;" and Doddrige also makes baptism and immersion the same. *See on Luke 12: 50.*

Parkhurst renders the Greek word *βαπτίζω*, *immerse, dip or plunge*. And Dr. George Campbell maintains, that *immerse* is very nearly equivalent to *baptize* in the language of the Gospels.

We must refer those who would see a more copious induction of particular authorities, to Booth's *Pedobaptism Examined*,—a work which, if candidly studied, is sufficient to correct the error of all Pedobaptists in the world. All who read the multitudinous citations in Booth will ask this question: How could the learned and pious men, whose names are there brought together, justify their deviation from an admitted rule, —an acknowledged precedent,—a clearly expressed command? Was their defection from ancient order owing to the fact, that the word in which that order was dictated had not been translated? This is an impossible supposition, since it is evident, that the true and proper translation was all the time before their eyes. They could only see immersion in the primary signification of the word. Whether they viewed that word in the sacred writers, in ecclesiastical historians, or in the classic pages of Grecian antiquity, immersion,—immersion, reiterated with obvious import,—sounded in their ears. On all the monuments commemorative of baptism in the ancient church, immersion stared them in the face. They knew, therefore, that baptism was immersion; neither was it possible for them to dissemble the conviction of their minds, as must be seen in the long list of concessions and admissions which the venerable Booth has brought to light.

They had, however, a way to escape being convicted of downright inconsistency. It was, that *to pour* or *sprinkle* might be found in the word *TO BAPTIZE*; that this was one of its secondary significations. In the same way, they could have found a secondary sense in the word *TO DIP*, by which only a partial application of water would have been intended. "It is plain," they would have said, "that the word is often used in cases where a total immersion cannot be designed." So we read, that Jonathan put forth the end of the rod which was in his hand, and "dipped it in a honey-comb." "Send

Lazarus, that he may *dip* the tip of his finger in water." It is also common, to speak of dipping the pen in the ink. Sometimes, when the word is used in connexion with a liquid, it means no more than *to moisten*, *to wet*; which sense is established by Milton:

"And though not mortal, yet a cold, shuddering dew
Dips me all o'er, as when the wrath of Jove
Speaks thunder."

According to the same convenient dexterity in stifling the import of words, *immerse* could have been made significant of something other than burial in water. We should have heard it said, *to be immersed* in cares, *to be immersed* in the world, and *to be immersed* in pleasures, are common forms of speech, which do not mean to be wholly buried. And from this allusive application of the word, it would have been inferred, that all the demands of immersion may be answered by a partial application of water.

If, therefore, with the consent of all parties, we could now have a change from *baptize* to *immerse*, in process of time, we might find ourselves in want of a new version. The inventive talents of our *affusion brethren* would discover something in *immerse* less than immersion, as they have found out that something is baptism, which is less than baptism. We should thus be driven from one position to another, like a retreating and vanquished army, unable to maintain any ground against an encroaching adversary. To such, the very first retreat proves fatal, because it evinces distrust of the occupied fortress, and a desire to reach some other one, supposed to be more capable of sustaining any assault. In the passage from one to the other, discomfiture and ruin are encountered.

We are thus conducted to the second view, in which we proposed to exhibit the subject before us. The creation of a new version, with no change of the authorized one, other than the substitution of different words in lieu of *baptize* and *baptism*, would be, on our part, an expedient weak and pernicious.

To demonstrate the utter imbecility of such a contrivance, we have only to suppose a case.—A Baptist, with an altered copy of the New Testament in his hand, meets his Pedobaptist neighbor, who adheres to the old translation. They enter into an amicable discussion of the only topic on which they are known to disagree touching the serious matter of religion. In order to refute at once every argument which his opponent may adduce, the Baptist brother brings forth his amended

version, and behold, in every case, instead of *baptize* and *baptism*, he shows *immerse* and *immersion*! The *affusion* or *aspersion* brother charges his Baptist neighbor at once with the corruption of the word of God, and refuses to be reasoned with out of such Scriptures. The Baptist, on the other hand, contends, that he is guilty of no such charge,—that he has made no alteration in the text of the New Testament, but has only translated a word which heretofore had not been translated; and that the true sense of that controverted word is now manifested in his new version. Will the advocate for *affusion* or *aspersion* here end the debate, by yielding his cordial acquiescence in the propriety of the translation? We think not; but a new controversy will arise on the fitness and truth of the translation. The Pedobaptist will assert, that the translation contains a gratuitous assumption, namely, that only *immersion* is *baptism*; and in defence of his assertion, he will quote the theological authorities on that side. The Baptist will contend, that only *immersion* is *baptism*; and, in vindication of his ground, will cite the philological authorities on his side. Here, then, are both parties reduced to the very point at which they stood, before any alteration in the standard translation was made. For then they explained *baptism*, each according to the respective authorities on his side. They do the same thing yet, and are no nearer the attainment of undeniable premises, than they were before the mutilation of the texts relating to the matter in dispute. The truth is, the kind of reasoning which the Baptist would employ, in such a case, is the *circular syllogism*. He says, It is *immersion*, because the original word, which is not translated, but transferred, is *baptism*; and it is *baptism*, because it is *immersion*. What object, except the exhaustion of strength and the irritation of excitable feelings, can ever be gained by running round in a circle? The canine quadruped, coursing a circle in quest of his own tail, is the fit symbol of such futile expenditures of power.

But, in sober verity, something, after all, is accomplished. In his eagerness for a new version, the Baptist incurs the imputation, either of disingenuousness, or of conscious impotency. To alter even the wording of a law, otherwise obscure and doubtful, for the sake of gaining a decision in our own favor, would be an unwarrantable procedure, and would expose us to the blame of an unfairness little short of dishonesty. After we have agreed with all Protestants using the English language, that the translation of 1607-9, made in the fifth

year of James I., shall be a standard of scripture truth for us in common with them, and as a denomination, have been in the habit of renewing the ratification of that agreement by appealing constantly to that instrument for more than two centuries, to begin now, at this late day, to recede from the conventional understanding, would carry with it the implication of at least a qualified defection from the protestant ranks. The conventional understanding, to which we refer, has been tacit, rather than formal and explicit; but it is not the less binding, on account of the want of any formal celebrations. We stand as parties pledged to the support and defence of what, as a body, we have received and relied on with one consent for two hundred and thirty years. There must be a most valid reason, to justify the retraction of our bond.

It would appear injurious to us, as a denomination, to renounce the agreeable and euphonic title of *Baptists*; and especially, to take in place of it that of *dippers*, or even *immersers*, or *immersionists*. Even though a name import something doubtful or exceptionable, it is seldom eligible to change it. But our distinctive title is now consecrated by long and pious usage, besides being very expressive and agreeable, both to the heart and understanding. And though "a rose may be as sweet by any other name," yet it is scarcely so respectable.

There can be no doubt, however, in the third place, that if we desire to afford our brethren of Pedobaptist persuasions an occasion of self-gratulation, we may go on and make the proposed alterations in the received translation of the Bible. Still, it can with difficulty be reconciled to the charities of Christianity, to suppose, that they would be able to rejoice at seeing us perpetrate such a scandal against ourselves. Would not the good men among them mourn over our mischievous temerity? But the great body of them would think themselves well rid of a troublesome class of opponents. They would rejoice to find, that their labor of controversy with Baptist views and principles was at an end; and that they could proceed without contradiction in their favorite practice of sprinkling or pouring water, under the name of baptism. For when once we renounce their version, and adopt a new one, more agreeable to our views, we cease to meet them upon the common ground of disputation. We place them beyond the range of our arguments, by, at least according to them, a begging of the question,—*petitio principii*,—an assumption of the point in

dispute. This is a sort of logical suicide, which at first seems to be harmless and safe, and is often considered a prudent and righteous course; but in reality amounts to self-felony. A disputant reduced to such a necessity is regarded as vanquished, and is silenced by general consent.

Were we to renounce the common version, and to translate for ourselves all the passages in debate betwixt us and the Pedobaptists, the shout of victory would be raised throughout all their ranks. The report would go far and wide, that we had been driven from our former position because we could not maintain it; that we had imitated the Unitarians and Universalists, who, being unable to make good their creed, according to the authorized translation, had made new versions, which should agree with their principles,—thus making *their notions* of divine truth the standard of translation. Surely we should not find any advantage in being with such company.

Again. The fact, that the English Bible in common use was made by professed Pedobaptists, is no contemptible argument on our side. Nothing can be more evident in any book, than that *baptize* and *baptism*, in the New Testament, mean *immerse* and *immersion*. But for this obvious and necessary meaning, would not the translators have been prompted, out of regard to the practice becoming somewhat prevalent in their day, to have rendered the words *to pour* or *to sprinkle*? Surely, if they saw these ideas in the original word, and did not bestow some prominence upon them, they may be justly charged with unfaithfulness.

It is a current opinion amongst us, that any reader of the English language, whose mind is not warped by prepossession, discovers nothing but immersion for baptism, in the New Testament. So confident are we in this opinion, as to have professed our willingness, a thousand times over, to submit the controversy respecting the mode of baptism to any number of unprejudiced readers of English. They may be persons wholly unacquainted with Greek, or any other language than plain English; only let them be unbiassed, and we confide the question to their decision. In their view, the case is as clear a one as was ever made out. Nothing in all the simple and faithful teaching of that book is more evident than baptism. By them a full and univocal sense is always attached to the word, whilst all the quibblings that have been resorted to for the purpose of establishing a different sense, lie undisturbed and dormant. If any suspicion could enter their minds, as to

the fairness of the version, would it not be, supposing them to be ignorant of its origin, that it had been made by Baptists, and that they had caused it to speak favorably to their side? Would they not allege the doubt,—if any doubt could rise,—whether such a version would ever prove acceptable to those who adopted sprinkling instead of baptism? But how would they be confirmed in their opinion, that the burial of the whole body in water is the only proper baptism, upon learning, that those who made the translation were not Baptists but Pedobaptists? "Those Pedobaptists," they would say, "have made a Baptist book; and what is it, but a concession to the truth, an acknowledgement of undeniable facts?" Whilst, had the version been made by Baptists, it would have been rejected at once, as a one-sided, partial thing. And surely, the combatant, who meets his opponent with a weapon which that opponent selected and prepared, and put into his hands, must be regarded as an honest and generous antagonist. He seeks no advantage, but leaves to his very enemy the choice of the instrument by which the contest is to be decided. All those who are united in the Bible Society, are employed in circulating the common version. All unprejudiced readers admit, that it wears a Baptist tinge. We strenuously maintain, that it has such a tinge,—given not by ourselves, but others. Let us, then, not weakly throw aside the benefit which they present us. Let us not deprive ourselves of all access to them, by closing up, for ever, the only door through which we can reach them.

When, in the last place, we remind our readers of the danger of laying too much stress upon an external rite, we must not be suspected of any intention to undervalue baptism. It has its proper place in the Christian system, and when found in its place, is to be retained pure and inviolable, sanctified in its nature and sanctifying in its tendencies. But it is not regeneration,—it is not faith,—neither is it holiness. It is neither brotherly-kindness, nor charity. It is not the vital principle of Christianity. It must not, therefore, be insisted on, to the exclusion of any of these. Let it be placed in due proportion with these, and not allowed to usurp their stations, nor to supersede their functions. Baptism is indispensable to a full exhibition of Christianity,—and immersion is indispensable to baptism; but faith and repentance are indispensable precedents, and holy obedience an indispensable consequence. Take from it what precedes and what follows, and it is a mere external rite.

Much as we love that truth which constitutes our distinctive mark as a denomination, which in a degree places us by ourselves, and in a qualified separation from all other Christians, still would we shun the presumption of conferring upon it undue prominence. To make too much of it, is an abuse nearly allied to that which boldly extenuates its just claims. It was the error which began to show itself soon after the apostolic age, in the Christian church, to assign undue importance to baptism. It was at first properly enough associated with the idea of illumination; but soon began to be regarded as illumination itself, and was shortly after received, almost universally, as regeneration. This was assigning to it what the word of God does not,—and a consequent opening of the door to the most pernicious abuses of the ordinance. The same abuse exists among ourselves, in the present day; and those who abet and defend it, have a *new version*. Immersion for the remission of sins, and as the only necessary regeneration, is a kind of watchword amongst them. The true doctrine of baptism is lost sight of, and a mischievous invention of man is made to occupy its place. It is one thing, to hold to immersion and faithfully to practise it, as a duty commanded by Christ. It is another thing, to exaggerate its importance beyond the meaning and intention of the original command. We are tempted to this exaggeration, by the boldness and industry of those who divest the subject of its true dignity, by unwarrantable extenuations and changes of that command. Those who are on one extreme, when truth is in the middle, are a standing provocation to those who stand by the truth, to press to the opposite extreme; and it is well known, that, in many cases, extremes will meet.

It is an undoubted difficulty betwixt us and our Pedobaptist brethren, that they have, for the most part, discontinued the ancient mode of baptism. But our greatest difficulty with them is, that they are Pedobaptists. And this difficulty would be in no wise lessened, by their universal adoption of immersion as the only mode of baptism. If they should accede to our proposal, to have the word, in all cases, *translated*,—but still persist in infant baptism,—they would remain as far from us as they now are. The practice of immersion, which might thus be common to them and to us, would be no uniting bond of fellowship, whilst they persevere in the application of the rite to their infant offspring.

ARTICLE IV.

LIFE OF JOHN ELIOT.

*Sparks' American Biography, Vol. V. Life of JOHN ELIOT,
the Apostle to the Indians. By CONVERS FRANCIS. Bos-
ton. 12mo. pp. 357. 1836.*

AMONG the numerous Libraries, which embody so much of the literature of the age, we have met with none calculated to be more widely useful, than the series of American Biography. The manner in which its successive numbers have been received, furnishes abundant proof, that the public are aware how much they owe to its learned and accomplished editor. The plan is one which, if carried fully into execution, will do far more than any hitherto devised, towards teaching the American people the great lessons of their history, and keeping alive in memory the venerable names of the founders of this republic. It seems to us a work of high national importance. Our annals are brief, and the monuments that remind us of the past are few. There is little among us, to carry the imagination of the people back to a far off age, or to keep alive in the general mind those feelings of reverence, which, if properly directed, may do so much to refine and adorn individual and national character. Our fathers are no longer around us. The events of the past, with all their mighty perils and stirring interests, are gone, and amidst the stern responsibilities and pressing pursuits of the present, they are well nigh forgotten. As a people, we are in danger of neglecting, not to eulogize and extol,—for of these we do enough and more than enough,—but to meditate and understand the character and the principles of the worthies of our early history. The series before us is admirably adapted to diminish this danger, and to mingle with the all-absorbing duties of the present, the softening and ennobling recollections of the past. It embodies, in the forms of elegant literature, the characters of a former age. It opens a picture-gallery, accessible alike to young and old, to ignorant and learned, where they may gaze upon the men of the olden time, and study their characters in the elegant portraits of the skilful and discriminating biographer, and, at the same time,

learn something of the form and pressure of the successive periods in which they lived.

The volume, the title of which we have placed at the head of this article, is from the pen of the Rev. Convers Francis, and contains a well written account of the life and labors of John Eliot,—a name which has come down to us from the first age of New-England history, hallowed by all the pure associations that are ever connected with the fame of the noble-hearted philanthropist and the devoted and self-denying Christian. We welcome the volume to the list of popular books, as one that holds up to our veneration a character we are never wearied of contemplating, which traces the course of a life guided by the loftiest aims, and consecrated to the noblest achievements. The author aimed at only a “personal narrative,” and has accomplished his purpose, in a style marked by modesty and chaste simplicity; very properly omitting the discussion of the various collateral topics, that could not but be suggested by the name and life of the apostle to the Indians. Had he been somewhat more dramatic and picturesque in his sketches, he would, in our judgment, have been more interesting to the general reader, and especially to the young. But we refrain from the criticism of a work, in which there is so little to censure, and shall aim to present to our readers an account of the principal events in the life of the venerable man, whose character it portrays.

John Eliot was born at Nasing, Essex, England, A. D. 1604. He was trained to habits of regular industry and of religious reverence by pious and conscientious parents, who, as he himself has recorded, “seasoned his early times with the fear of God, the word, and with prayer.” He was educated, as is supposed, at the University of Cambridge, where he gained an honorable distinction as a scholar. He is said to have discovered, while at the university, an unusual talent for philological inquiries, and by the studies he there pursued and the exercises he practised, he doubtless acquired much of that uncommon facility, which, many years afterwards, on a far distant shore, enabled him to reduce to order the chaos of a barbarous dialect, and render into their own tongue the word of eternal life for the rude sons of the American forest. On leaving Cambridge, he became associated, as usher, with Mr. Thomas Hooker, at that time master of a school at Little Baddow, near Chelmsford, in Essex, and afterwards an eminent divine in

New-England. It was amidst the delightful quiet of this good man's family, that Eliot began to give attention to his own spiritual interests, and to acknowledge the claims that religion urged upon his affections and his life. "When I came to this blessed family," says he, "I then saw, and never before, the power of godliness, in its lively vigor and efficacy." And it is doubtless to be ascribed, in some degree, at least, to the pious counsels and judicious influence of Hooker, that he, at this period of his life, resolved to devote himself to the Christian ministry.

Eliot had arrived at manhood and begun to form his plans of life, at that dark period of England's history, when the voice of the non-conforming clergy was hushed by the frown of the king, and liberty of religious opinion was trampled under foot by a haughty and tyrannical priesthood. Both he and his venerated friend were soon obliged to flee before that storm of persecution, which descended with such fury upon the devoted heads of the Puritans, and drove from the shores of England some of the master spirits of her people. He and many others of the victims of ecclesiastical tyranny in that age felt, that they had lost the home of their fathers and of their best affections, and that now, over the wide world, they had to choose a new spot whereon to plant their hopes and build their fortunes. In circumstances like these, he directed his attention to the infant settlements of New-England.

It was on the 3d of November, 1631, that he arrived at Boston, in a company of about sixty persons, among whom, says his biographer, were the wife and children of Governor Winthrop. Mr. Wilson, at that time minister of the First Church in Boston, was then absent, and Eliot, immediately on his arrival, was engaged to officiate in his vacant pulpit, and become, for the time, pastor of his shepherdless flock; a station which he continued to occupy until his removal to Roxbury.

Before Eliot sailed from England, he had made an engagement with a number of his friends, who thought of soon following him to America, that if they arrived before he had formed a pastoral connexion with any church, he would become their minister. They came to Boston the following year, and settled at Roxbury. He therefore felt himself obliged to decline the invitation of the Boston church to become their assistant pastor, and fulfil his engagement with his friends. Accordingly, on the 5th of November, 1632, he was ordained as the minis-

ter at Roxbury, and continued to perform the duties of that office through the whole of his long and laborious life. "Even at that time," says Mr. Francis, "when ecclesiastical labors were the first and the highest in the infant colony, and when the clergy, by their office, were leading men in the community, scarcely a name can be mentioned, which stood before that of Mr. Eliot. Of his ministry in Roxbury, there is not much to be told, that can be presented in a historical form; for the life of a clergyman, as such, though full of toil, is not full of events. We know, that from first to last, he was a hard student and a hard worker; breaking the bread of life with affectionate fidelity, and administering divine truth with uncompromising sincerity; fearless in rebuke and kind in counsel; meeting every claim of duty with unwearied patience, and bringing his wisdom to bear on the most common things; proverbially charitable and ready to be spent in every good work. The abilities and graces manifested in his professional duties naturally remind us of those delineations of clerical excellence, in which simplicity of heart, sanctified learning and watchful fidelity are beautifully blended:

"Such priest as Chaucer sang in fervent lays,
Such as the heaven-taught skill of Herbert drew."

Established thus at a post in every way suited to his talents and education, and among the friends of his early days, we find him exerting an important influence upon the affairs of the church and the state, in that eventful period of the colony. Through the discussions growing out of the Pequot treaty, and the protracted and almost furious strifes occasioned by Mrs. Hutchinson and her doctrines, the voice of Eliot was often raised,—modestly, yet firmly,—to vindicate the principles he cherished. He was also one of the three, who, in consideration of their Hebrew scholarship, were appointed to improve the psalmody of the churches, and who edited the version long known as "The Bay Psalm Book," and now most commonly designated as "The New-England Version of the Psalms."

But we hasten over the intermediate passages of his life, and come to the period of his missionary labors, for it was as *apostle to the Indians*, that he was most distinguished in his own times, and it is in this character, that the name of John Eliot has become immortal. He was the first, or at least one of the first, who devised and carried into execution, any plan for instructing the aborigines of the soil in the principles of

civilization and religion. And the wisdom with which he planned, and the zeal with which he labored, for the improvement of this wild race, have embalmed his memory and almost canonized his name.

The fate of the American Indians is often pointed at as a stain upon our national escutcheon, which now can never be wiped away. It is also said, not unfrequently by way of disparagement of the ancient purity of New-England virtue, that the measures by which this fate has been consummated, are but the carrying out of the policy begun by the earliest settlers upon their shores. The guilt connected with these transactions, we have no disposition to palliate; but are there not circumstances in the history of the Puritans, which go very far toward rendering them guiltless of the blood of this ill-fated people? It is indeed melancholy, that a civilized people should have exterminated a savage race;—that a band of holy pilgrims, exiling themselves in God's name, for the sake of right and truth, should have seized the domain of these wild wanderers, and allowed them, one after another, to go down to a heathen's grave, with so little effort to instruct and guide them to heaven. Looking back, from the high moral eminences of our own age, upon the enterprise of the Pilgrims, we perhaps should pronounce, that if successful, they would confer incalculable blessings upon the Indian tribes, and in the lapse of time, not only change the desert of America into a fruitful field, but transform its rude inhabitants into civilized and Christian men, guided by the precepts of truth, and filled with the hopes of immortal life. But a recollection of the weakness and imperfection of human virtue, and more than all, an enlightened survey of the condition of the country, and the difficulties and perils that must have attended every step of the settlers, are sufficient to withdraw us from such an anticipation.

The Pilgrims found themselves in the heart of a wilderness, amidst a race whose character was wholly unlike all that they had seen or known of men. The unreasoning and untameable beasts were scarcely wilder in their habits or fiercer in their spirit, than seemed the Indians of New-England to our early fathers. If we remember, too, that for many years, the cares and dangers of the infant settlement must have been all-engrossing, we shall cease to wonder, that so little was attempted for the civilization of the Indians and their conversion to Christianity. Much interest, however, had, from the beginning,

been felt and expressed in their welfare, by many persons of eminence in England. "Oh, that you had converted some, before you had killed any!" was the language of the good John Robinson, in a letter to the governor of the Plymouth colony; and in the charter of Charles I. to Massachusetts, the object of the settlement was stated to be, "TO WYNN AND INCITE THE NATIVES OF THE COUNTRY TO THE KNOWLEDG AND OBEDIENCE OF THE ONLIE TRUE GOD AND SAVIOUR OF MANKIND." Soon after Eliot's settlement at Roxbury, the attention of some of the principal men of the colony seems to have been specially directed to the character and condition of the Indians. In 1646, the General Court of Massachusetts passed an order, to promote the diffusion of Christianity among the aboriginal inhabitants.

"It was probably this proceeding," says the biographer, "which fixed the immediate attention of Mr. Eliot on the project. He had, however, long felt a deep concern for the moral condition of the natives; a concern inspired by his sanctified love of doing good, and increased, probably, by his belief, that the Indians were the descendants of the lost tribes of Israel. This theory, among numerous conjectures on the origin of the natives of America, has found advocates not deficient in learning or talents, however weak may be the foundation on which their reasoning rests."

In entering upon this enterprise of pious benevolence, how great must have been the difficulties, that met him at the very threshold of his labors! He was now in the middle of life; the strong impulses and fiery heat of youth had subsided; his days must have been engrossed in his duties as minister at Roxbury, upon the performance of which he depended for his support. Amidst all these unpropitious circumstances, he had not only to become familiar with the habits and conciliate the good-will of a haughty and jealous race, but also to learn a language which had never been reduced to rules, and of which he could obtain no instructor,—a language, too, of wild and rude men, embodying no classic treasures, to lure him onward, and furnishing no elegant literature, to beguile his toil; in acquiring which, the labors of philologists and the learning of the east could afford him no assistance. It was a work to which he could have been urged by nothing but the promptings of duty and benevolence; it was long, and wearisome, and unrewarded, save by the inward peace which the good man always feels, at the completion of a pious labor.

But Eliot was not to be discouraged from his purpose by any prospect of toil, however arduous. The source of his perseverance and his strength was in the simple remark which he has piously recorded at the end of his Indian grammar: "Prayer and pains, through faith in Christ Jesus, will do any thing." He found a young Indian, whom he describes as a "pregnant-witted young man," with some smattering of English, and a clear pronunciation of his own tongue; and by taking him into his family, and every day attending to his conversation, he was at length able to understand so much of the words and construction of the Indian language, as to translate the Lord's prayer and several passages of Scripture, besides several prayers and exhortations of his own composing. He also employed every opportunity to overcome the shyness and jealousy of the natives in his neighborhood, to become acquainted with their character, and commend himself to their regard.

It was on the 28th of October, 1646, that Eliot, in company with three others, after having given notice of their intention, made his first visit to the wigwams of the Indians. The blessing of Heaven was implored upon the enterprise, and the pious company set out to hold probably the first meeting for Christian worship ever witnessed among the wild haunts of the savages of New-England. The interview took place at the wigwam of Waban, an influential Indian, who had become known among the English, at a spot called Nonantum, a name "which had been given to the high grounds in the north-east parts of Newton, and to the bounds of that town and Watertown." The services of this meeting consisted of prayers and a sermon from Eliot, in which he explained some of the leading truths of religion, repeated the ten commandments, and impressed upon his hearers the high sanctions with which they had been delivered to man. At the close of these services, the natives proposed such questions as the occasion and his discourse had suggested to their minds. The associations connected with this scene are well embodied in the following paragraph of the biographer :

"The scene presents itself to our imagination, as one of deep interest. Here was a gifted scholar, educated amidst the classic shades of an English university, exiled from his native land for conscience's sake, a man of high distinction in the churches of New-England, standing among the humble and rude huts of the forest, surrounded by a peaceful group of savages, on whose countenances

might be traced the varieties of surprise, belief, vacancy, and perhaps half-suppressed scorn, seeking to find some points of intercourse between his own cultivated mind and their gross conceptions, that spiritual truth might enter into their hearts and leave its light and blessing there. The communication of Christian instruction in such a place and under such circumstances has an affecting significance. To use the beautiful illustration in the original narrative of this visit, it was breaking the alabaster box of precious ointment in the dark and gloomy habitations of the unclean."—p. 52.

This was succeeded, at intervals of various lengths, by three other meetings, of a similar character, and held at the same place. In this intercourse with the Indians, Mr. Eliot was successful in gaining their good-will, while at the same time he instructed them in the truths of the gospel, and impressed them with the superiority of civilized society. The following are specimens of the questions, proposed on different occasions, after our evangelist's instructions. Some of them are interesting, only as they show the gropings of the human intellect amidst its first lessons of moral truth; while others contain, shadowed forth in a rude form, the elements of some of the dark and difficult problems that have perplexed the inquirers of every age. After a lecture from Ephesians 2: 1, they ask,

"What countryman was Christ, and where was he born?
"How far off is that place from us here?
"Where is Christ now?
"How and where may we become acquainted with him, as he is now absent from us?"

At another of their interviews, they inquire,—

"If a man should be enclosed in iron, a foot thick, and thrown into the fire, what would become of his soul? Could his soul come forth thence, or not?

"Why did not God give all men good hearts, that they might be good? And why did he not kill the Devil, that made all men so bad, God having all power?

"How shall we know when our faith is good, and when our prayers are good prayers?"

These four meetings are sufficient almost to make Nonantum holy ground, for they were the beginnings of that enterprise, to which Eliot devoted a large portion of his remaining days, and which shines in our history as the morning star of American missions.

The Indian character has been looked upon in two very different lights. To the Pilgrims, on their first arrival, it appeared destitute of every humane affection and every tender feeling, and fraught with all that was brutal and terrible in

savage passion. For many years, they were seldom seen by the whites, save amidst the awful terrors of battle, or the midnight glare of their blazing homes. They are described by Cotton Mather, as the *veriest ruines of mankind which are to be found any where upon the face of the whole earth.* "To think," he says, "on raising these hideous creatures unto the elevations of our holy religion, must argue more than common or else little *sentiments* in the undertaker." This picture of the aborigines is undoubtedly too darkly shaded, but it is such as the imagination would naturally paint, in an age that saw so much of their wild ferocity. In our own times, a different though equally erroneous view has been taken of their character. It has been portrayed in the stirring pages of poetry and fiction, invested with the attractions of a virtue it never possessed, and surrounded with the charms of a romance, which a more intimate acquaintance does not fail to destroy.

Neither of these was the view adopted by Eliot. He recognised in them the elements of our common nature,—the germ of an immortal spirit, marred, indeed, by sin, and overshadowed by the rude passions that grew in rank luxuriance around it, but still a spirit whose energies barbarism could not crush, and whose existence time could not circumscribe. But in their character and modes of life, he saw little of beauty and little of virtue. One of the earliest convictions arising from his intercourse with the Indians probably was, that it would be comparatively vain to teach them the principles of religion, unless they could be gradually reclaimed from a life of war and passion, instructed in the arts of peace, and trained to a condition more congenial to the powers and sympathies of their higher natures. He accordingly very soon began to devote himself to labors for their civil as well as their religious welfare. He early established among them a school, and proposed to them plans for a social organization. The Indians, with Waban for their leader, are soon found receiving from the colony a grant of land for a settlement, and framing laws for the regulation of their infant state. Mr. Eliot supplies them with some of the simpler implements of husbandry, and urges upon them such inducements to labor as would address themselves to the limited perceptions of a savage. Their first enactments relate to the promotion of cleanliness, decency, industry and good order, and are preserved, as curious specimens of savage legislation, and interesting illustrations of the manner in which a

people take their earliest steps in civilization. Their new society prospers ; they open a profitable traffic with the towns of the colony, and at length breathe the spirit of industry and begin to emulate the conveniences of civilized life. Thus was begun at Nonantum a settlement of *praying Indians* ; for by this very appropriate appellation were Eliot's converts to Christianity designated.

Another place for religious meetings was at Neponset, within the limits of the present town of Dorchester. The instruction and civilization of the natives at these two places, seem to have been begun and carried on nearly simultaneously. Our limits forbid, that we should extract the sketch which the biographer presents, of the operations at these places. It is not a little entertaining, from the singularity of its incidents, while at the same time, it impresses us most deeply with the difficulty with which great truths are let into the mind of rude and barbarous man.

For more than a year, the labors of this devoted philanthropist had been confined almost exclusively to the immediate neighborhood of his own home. He had seen the mission prosper around him. The most formidable barriers to the accomplishment of its objects were beginning to yield. He had gained a knowledge of the language, the customs and character of the Indians, that inspired him with confidence, and induced him to extend the sphere of his pious labors to more distant places. His fame, too, had spread to remote regions and to tribes little known to the people of Boston and its vicinity. Many a wild hunter had been stayed in the chase, and many a wigwam's circle in the distant wilderness had been made to wonder by the story of Eliot's religion and of his *praying Indians*.

In the years 1647-8, he made several visits to Concord, Pawtucket on the Merrimac, and to Yarmouth on Cape Cod, accompanied in some by friends belonging to the colony, in others, by his Indian converts. To us, who now see New-England crossed by so many post-roads and rail-roads, and who look upon the places visited by Eliot as almost in our immediate neighborhood, there is no small difficulty in conceiving the weariness and privation that must have attended his journeyings. They were made through an almost pathless forest, over rivers without bridges, and often swollen by the heavy rains, amidst the cold and storms of winter, and the

exhausting heat of summer, and were often brought to a close at evening, not amidst the comfortable homes and cheerful hospitality of a civilized community, but amidst the squalid poverty and wretched hovels of the Indians, where he rarely found even "food and drink of which he could partake." He was sometimes invited to visit the sachems of remote districts, and rarely declined the invitation, when any good seemed likely to be accomplished by the visit, however perilous and wearisome might be the journey it required.

Hitherto, the apostle to the Indians had persevered in his pious enterprise almost unaided and alone. The approbation and sympathy of the philanthropic men of the colony, both of the clergy and the people, had indeed been often expressed, but the burden of the enterprise, both of its cares and its toils, had rested almost entirely upon his shoulders. The time, however, had now come, when other laborers, and means greater than he could command, were needed for its prosecution. Indeed, such was the poverty of New-England at that period of her history, that probably all the settlements within her borders were scarcely able to furnish the comparatively slender contributions requisite for the consummation of Eliot's plans. The trifling appropriation of ten pounds by the General Court of Massachusetts, is the only aid from the colonial government of which his biographers make mention. It was to the mother-land, that the good man turned for the aid he needed. Tracts of various kinds, containing accounts of the progress of the gospel among the Indians, had been sent to England, and had excited no little attention. Some of these papers were at length published in London, prefaced by some of the eminent clergymen of the metropolis, with two epistles, one addressed to Parliament, and the other, to "the godly and well-affected" of the realm, and inviting the patronage of both government and people to the work of converting the aborigines of New-England.

The appeal to Parliament was not without effect. In conformity with an ordinance, passed July 27th, 1649, a corporate body was created, bearing the title of "The President and Society for the Propagation of the Gospel in New-England." It was also enacted, that contributions should be taken in the churches throughout England and Wales, that the clergy should read the act from their pulpits, and rouse the attention of their people to the cause. This measure of the Parliament met

with much opposition, and the contributions went on but slowly ; still a very considerable sum was collected and invested as a permanent fund for the Society. Its charter was renewed at the Restoration, in 1660, by Charles II., though not without strong opposition ; and, amidst the troubles of that disastrous period, was defended by the Hon. Robert Boyle, who was the first president of the Society under its new charter, and for many years, its firm friend and munificent benefactor.

Upon this association, Mr. Eliot now leaned for support. By the moneys it furnished, he was enabled to procure instructers, and carry forward all the labors of the mission upon more liberal principles and with more beneficial results. He had long wished to see all his Indian converts withdrawn from the corrupting customs of savage life, and gathered into a town by themselves, where, without molestation, they might learn the arts of civilization, and more perfectly practise the virtues of their new religion.

“ I find it absolutely necessary,” says he, “ to carry on civility with religion.” This plan of founding an Indian town, with which he had delighted his own mind, he had often pictured forth to the natives themselves, until it became with them an object of ardent longing and enthusiastic hope. Accordingly, in 1651, at the solicitation of the good apostle, the inhabitants of Dedham made a grant to the Indians, of a tract of land lying on Charles river, about eighteen miles south-west from Boston. This tract became the site of their town, and received from them the name of Natick, *a place of hills*. It was here, that he planted his fondest hopes of good to the natives. He thought here to build a town, which should long be a thriving and happy home for his converted red men ; where, amidst the comforts and amenities of social life, they might worship the God whose laws he had taught them, and from generation to generation, show forth to the world the power of piety in subduing the passions and raising the character even of the rudest and most savage of men. It was a favorite maxim with Eliot, that every true form of civil polity must be derived from the word of God alone. This idea was congenial with the religious views of the Puritans, and in the mind of the apostle to the Indians, seems to have been “ the aspiration of piety, rather than the result of political philosophy, but still contains the germ of a principle as sound as it is noble.”

"They shall be governed," he says of the inhabitants of his new town, "wholly by the Scriptures in all things, both in church and state; the Lord shall be their lawgiver,—the Lord shall be their judge,—the Lord shall be their king." In accordance with this principle, he framed a constitution for the dwellers at Natick, which was adopted amidst the solemn services and holy sanctions of religion, and is mentioned in history, as "the first formal and public act of civil polity among the Indians of North America."

His first intention was to gather all the "praying Indians" into this new settlement; but from some difference of opinion about its location, and the difficulty of providing space ample enough for them all, the plan was changed, and they were afterwards settled in a number of different communities. Around Natick, however, his warmest affections seem to have lingered; for it always received the greatest share of his attention, and fills by far the largest space in his history.

Rarely, in the history of human affairs, has it been permitted to a noble and self-sacrificing spirit long to pursue its holy work, unassailed by the shafts of envy or malice, or to leave behind a fame untraduced by the poisoned breath of slander. The life of Eliot furnishes no exception to this remark. Though in his personal character one of the meekest and gentlest of men, yet he could not stride so far before his contemporaries in the labors of charity, without having many an arrow sent after him in his course. There were not wanting, on either side of the Atlantic, those who questioned the purity of his motives and denied the truth of his statements,—who declared that his appeals to the benevolent were designs for getting money, and that the report of the conversion of the Indians was a fable. These reproaches were indignantly denied by the Society in England, while Eliot seems to have taken little notice of them. That he did not feel them, can hardly be supposed, for he has left on record an expression of the strong support he derived from faith in God, amidst the unkindness and hard speeches of his calumniators.

We come now to the last of the missionary labors connected with the life of the apostle to the Indians, which our limits permit us to notice. We refer to his translation of the Scriptures, a work which, at all times and in all circumstances, is deemed most worthy and venerable, but which, in the circumstances of Eliot, stands forth as a rare achievement of perse-

vering and pains-taking benevolence. To send the Bible into the deep fastnesses of the forest, and leave it there to tame, to instruct and to bless the untutored wild men, long after his voice should be hushed in death, was the hope that had cheered him in every toil and supported him amidst the poverty, and neglect, and slander, that had often gathered in dark and lowering clouds around his pathway.

"From the commencement of his Indian labors, Eliot had evidently kept this great object in view. He had been intent upon obtaining the best assistance he could command, in acquiring an accurate knowledge of the language; and his perseverance, under every discouragement, in a pursuit so unattractive, is truly wonderful. In a letter to Winslow, dated the 8th of July, 1649, he expressed his intense desire 'to translate some parts of the Scriptures' for the Indians. He considered it as an undertaking demanding the most scrupulous and conscientious care. 'I look at it,' he said, 'as a sacred and holy work, to be regarded with much fear, care and reverence.' His duties in the ministry among his own flock, had prevented his bestowing on the language all the thorough and constant attention he could have wished. It would be necessary, therefore, he thought, to have assistants,—Indians and others,—continually at hand, to examine and put to the test his translations. These must be paid. Other expenses also must be incurred. He could not undertake the work with his own means, which were slender. He had a numerous family to be educated; and his labors among the natives at that time were gratuitous. His only regular source of maintenance was his salary at Roxbury; and he could not give up his ministry there, to devote himself exclusively to the business of translating and preaching for the Indians."—p. 218.

Under circumstances thus unpropitious, he for many years dared to cherish only a faint and uncertain hope of seeing the translation of the Bible completed and printed during his life. But when at length the corporation in England began to furnish its regular supplies, this object was deemed sufficiently important to be immediately undertaken, under the patronage of the Society. The only hindrance was now removed, and the translation of the New Testament was published at Cambridge, in September, 1661, fifteen years after the first visit of Eliot to the Indians at Nonantum. The commissioners, thinking it a favorable opportunity to conciliate the favor of Charles II., who then had just ascended the throne of England, prefixed to the Testament a dedication to his majesty. In this dedication, they say to the king, that "The Old Testament is now under the press, waiting and craving your royal favor and assistance for the perfecting thereof." The Old Testament

was not published till 1663. Copies were then bound with the New; and the entire Bible was thus presented in the language of the Indians.

The great work of the good evangelist was now accomplished. It had been the object of many a pious aspiration, and the burden of many a fervent prayer. His letters, especially his correspondence with the Hon. Mr. Boyle, contain many affecting expressions of his interest in this work. "My age," says he, in one of these letters, "makes me importunate. I shall depart joyfully, may I but leave the Bible among them; for it is the word of life." And in another, "I desire to see it done before I die; and I am so deep in years, that I cannot expect to live long; and sundry say, if I do not procure it printed while I live, it is not within the prospect of human reason, whether ever, or when, or how, it may be accomplished." This version of the Scriptures was the first *Bible* ever printed in America. It was issued from the press of Samuel Green and Marmaduke Johnson, of whom the former had for several years superintended a press at Cambridge, and the latter was sent over by the Society, for the express purpose of assisting in the printing of this translation of the Bible. The New Testament passed to a second edition in 1680, and the Old, in 1685, both of which were printed at Cambridge. Of the character of this translation, it is now impossible to form any accurate judgment, for not one now among the living can speak or read the language in which it was made. Mr. Francis gives it as his opinion, that, on the whole, it was such as to give the Indians about as correct and competent a knowledge of the Scriptures as translations are generally found to give.

When the printing of his Bible was completed, Mr. Eliot was in the sixtieth year of his age. Though he had now reached that period, at which most men close the active labors of life, and seek to forget its bustle and cares amidst the still air of domestic retirement, yet he still continued to devote himself to the enterprise, to which he had consecrated the strength and zeal of his earlier days. He translated many other books for the Indians, and prepared a grammar of their language. He still watched over their interests, preached to them at stated periods, instructed them in many common matters, in which their inexperience needed his counsel, and was regarded by them as their guide, and friend, and father. The mission had reached its most flourishing condition, at the period

of the war with king Philip. This desolating war, which broke out in 1675, and for many years sent terror and dismay through the colonies of Plymouth and Massachusetts, spread a blight over its prosperity, from which it never entirely recovered. The Christian Indians became objects of suspicion with both parties of the belligerents. Their happy settlement at Natick was broken up, and its inhabitants removed by order of the General Court, and were thus scattered whence they could never again be assembled. The effects of this war, through the remainder of Eliot's life, continued to darken the visions of future blessings which his fond and fervid imagination had created for the Indians. Already was beginning to settle around them the dark and gloomy destiny, which has since swept their entire race from the hills and fields of New-England.

We now behold the venerable apostle in his old age. It was the old age of the devoted scholar, the worthy citizen, and the faithful servant of God. His wife, the affectionate supporter of his toils, with whom he lived many happy years, he had laid in the tomb in the eighty-third year of his age. Of six children, he had followed four to the grave; being thus often called to mourn for those, who, in the ordinary course of nature, would have mourned for him. The patriarch of a former generation, he lingered upon earth, the companion of those whose sun had arisen even since his own had passed the meridian. He used to say, in allusion to his old age, that he feared his old friends, John Cotton and Richard Mather, who had gone to heaven before him, would suspect he had gone the wrong way, he was so long in coming.

"While death was fast approaching, his mental powers, though dimmed and broken, were still retained. * * * One of his last remembrances lingered sadly among those to whom he had given so much of his strength and life. 'There is a cloud,' he said, 'a dark cloud upon the work of the gospel among the poor Indians. The Lord revive and prosper that work, and grant it may live when I am dead! It is a work, which I have been doing much and long about. But what was the word I spoke last? I recall that expression, *my doings*. Alas! they have been poor and small doings; and I'll be the man that shall throw the first stone at them all.' When, a short time before his death, Mr. Walter, his colleague at Roxbury, came into his room, he said, 'Brother, you are welcome to my very soul; but retire to your study, and pray that I may have leave to be gone.' Mr. Eliot died on the 20th of May, 1690, aged eighty-six years. The last words on his lips were, 'Welcome joy.' "—pp. 334, 335.

The career, whose outlines we have thus briefly traced, is one of simple, unostentatious benevolence. It presents little to furnish forth the pomp of declamation, or to blazon the page of history ; and on this account, has perhaps less attracted the praises of the world. But it ought to be remembered, among those to whom the memory of good men is precious, that Eliot entered the first and most appropriate field of Christian benevolence, which the age presented. And, though it was a field all grown over with thorns and weeds, yet he cultivated it with an assiduity that puts to shame the industry even of men who are called indefatigable workers. He was the originator of the enterprise, and the fearless pioneer in its execution. He could not know the destiny, that had been written in the book of providence, for the Indian tribes. He could not raise the veil of the future, and gaze upon its hidden events. And if he could, what nobler work could he have performed, than to reclaim from idolatry and wildness, and prepare for the society of the blest in heaven, some representatives of a race, whose earthly doom was so rapidly approaching ?

He was not, indeed, one of those commanding spirits, who shape the character of the age in which they appear, and set all its energies into action for the accomplishment of their favorite plans. His philanthropy was not the torrent, which tumbles from the mountain and pours itself along in a widening and deepening stream, that nothing can resist. It was rather the clear fountain, gushing forth amidst the unfrequented arbors of the wilderness, and spreading on every side its perennial and fertilizing waters. The course of events, since he descended to the tomb, has been unfavorable to the full appreciation and the enduring remembrance of his noble-hearted labors. While the institutions of New-England rise on every side, to remind us of many of Eliot's contemporaries, nothing now meets the eye that tells of him. The people for whom he labored, have perished from the land, and with them have gone the projects of philanthropy, which he fondly hoped the future would accomplish. The fields of Nonantum and Natick are pressed by the footsteps and tilled by the hands of another race ; and the Bible, which he translated, instead of being read in the wigwams of the Indians, and sending its light into the far distant forest, is long since laid up in the repository of old books, and opened only by the curious scholar, as he roams among the monuments of the past.

A copy of this ancient book, taken from a dusty alcove of antiquarian lore, now lies before us. It is of the first edition, and is an excellent specimen of the printing and binding of its time. Though its pages shadow forth to our minds no truth of holy writ, yet we gaze upon it as a beautiful monument to the memory of Eliot, inscribed with a nobler epitaph than the mausoleum is wont to bear, and enriched with holier associations than the sepulchral marble could ever possess. As we open its dark and timeworn covers, we cannot but go back to the age whose date it bears, and think of the many weary days and nights, that must have been spent in embodying the truths of the Bible in these hard and uncouth words. We recall the venerable image of the apostle, year after year bending, "in the freshness of the morning hour and by the taper of midnight," over his wearisome task, and fervently respond to the eulogy of one of our most gifted orators,* who declares, that "since the death of the apostle Paul, a nobler, truer and warmer spirit than John Eliot never lived. The history of the Christian church does not contain an example of resolute, untiring, successful labor, superior to that of translating the entire Scriptures into the language of the native tribes of Massachusetts; a labor performed, not in the flush of youth, nor within the luxurious abodes of academic ease, but under the constant burden of his duties as a minister and a preacher, and at a time of life when the spirits begin to flag."

ARTICLE V.

LIFE AND CHARACTER OF MADISON.

An Eulogy on the Life and Character of JAMES MADISON, fourth President of the United States; delivered at the Request of the Mayor, Aldermen and Common Council of the City of Boston, September 27, 1836. By JOHN QUINCY ADAMS. Boston. pp. 90. 1836.

THERE was an obvious propriety, in selecting Mr. Adams as the eulogist of Madison. It was a striking exemplification

* Everett's Orations, page 614.

of the tendencies of our institutions, that one Ex-President should be invited to describe the character and actions of another. Mr. Adams has performed the service well, though there are several passages which might, we think, be improved. Mr. Adams does not manage figures of rhetoric skilfully, though he is fond of introducing them. In the first paragraph of the Eulogy, for example, is an allusion to Xerxes; and we are informed, that his "heart at first distended with pride, but immediately afterwards sunk within him, and *turned to tears of anguish.*" A heart turned to tears is not a happy figure, and, at any rate, is too bold and poetical, for the first sentence of an address. So, on the 16th page, speaking of two political measures, he says, "they were the first and the last words of the Spirit, which, in the germ of the colonial contest, brooded over its final fruit, the universal emancipation of civilized man." Here, we suppose, is an allusion to the creation, but the Spirit is here made to brood over *fruit*, while yet in the *germ*. Mr. Adams' opponents have found themes of ridicule in some uncouth flights of his fancy. His mind is deficient in imagination. He is not a poet, though he makes rhymes. But he can afford to lack the reputation of a brilliant fancy. He is a man of consummate ability as a statesman, and as a writer, when he confines himself to the discussion of great principles. It has been hoped, that Mr. Adams would prepare a Life of his father, and some other enduring and standard works connected with the history and politics of our country. No other man now living is so well qualified for this service.

Mr. Madison was born in Orange county, Virginia, on the 5th of March, 1750, old style. He was educated at Princeton College, where he received his first degree, in 1771. He immediately entered with spirit into the absorbing political questions which then agitated the country. In 1775, he was a member of the Committee of Public Safety of the county of Orange, and in 1776, of the Convention substituted for the ordinary Legislature of the colony. In 1777, he was elected a member of the executive council, and in 1779, he became a representative of Virginia, in the continental Congress. He remained in Congress nearly four years. In 1783, he was associated with Mr. Ellsworth and Mr. Hamilton, as a committee to prepare an address to the States, on the necessity of adopting measures to remedy the defects of the old Confederation. "This address," says Mr. Adams, "one of those in-

comparable state papers, which, more than all the deeds of arms, immortalized the rise, progress and termination of the North American Revolution, was the composition of James Madison." In November, 1783, Mr. Madison retired from Congress, in accordance with a provision of the old Confederation, that no member should occupy a seat in Congress more than three years out of six. He was elected, in 1784, a member of the Legislature of Virginia. Here he distinguished himself, by successful efforts to establish religious liberty in that State, where, previously, the Episcopal Church had been established by law, and where, in imitation of the mother church in England, she practised, on a smaller scale, a supercilious oppression of "Dissenters." A bill, for the establishment of entire religious freedom, was introduced by Mr. Jefferson, in 1784. "The principle of the bill," says Mr. Adams, "was the abolition of all taxation for the support of religion or of its ministers, and to place the freedom of all religious opinions wholly beyond the control of the Legislature." The bill failed, however, and a bill to make a provision for religious teachers was prepared and printed. Mr. Jefferson was absent, as minister to France, the next year, but Mr. Madison became the champion of religious liberty. He composed an admirable remonstrance and memorial* to the Legislature, which was signed by multitudes of citizens, and the bill, drafted by Mr. Jefferson, together with its preamble, was, by the influence of Mr. Madison, carried triumphantly, against all opposition, through the Legislature. Virginia thus adopted, in 1785, a measure, which was not fully consummated in Massachusetts, till nearly fifty years later. Mr. Adams says, "that the freedom and communication of thought is paramount to all legislative authority, is a sentiment becoming from day to day more prevalent throughout the civilized world, and which, it is fervently to be hoped, will henceforth remain inviolate by the legislative authorities, not only of the Union, but of all its confederated States."—p. 19.

The necessity of a stronger and better regulated government became obvious; and in 1786, Mr. Madison was a member of a Convention which met at Annapolis, to consult respecting the best measures for effecting this great end. In this Convention, five States only were represented,—New-York,

* See Benedict's History of the Baptists, Vol. II., p. 474, for a copy of this document.

New-Jersey, Pennsylvania, Delaware and Virginia. By the recommendation of this body, a Convention was appointed to be held, in the succeeding May, in Philadelphia, for the purpose of forming a constitution. This august body met May 9, 1787. Mr. Madison was one of its members, and contributed largely to the successful execution of its great trust. The constitution met with strenuous opposition. To explain and defend it, the essays, since collected in the volume called *The Federalist*, were written by Messrs. Madison, Hamilton and Jay. These masterly papers had great influence on the public mind. They now form a standard commentary on the constitution.

In Virginia, the adoption of the new constitution was opposed, with great ability and zeal, by several eminent men, and particularly by the eloquent Patrick Henry. But Mr. Madison, aided by John Marshall, Edmund Pendleton and others, triumphed over all opposition, and the constitution was adopted by a majority of only eight votes. Virginia was the ninth State which ratified the constitution, and the new government, according to a provision of the instrument itself, immediately went into operation.

Mr. Madison was elected a member of the House of Representatives, in the first Congress, under the constitution. He had a large share in the important measures which were adopted at the commencement of the government. He became attached to the party which was early formed by Mr. Jefferson. At the close of Washington's administration, Mr. Madison retired from Congress, and was again elected a member of the Legislature of Virginia. Here he distinguished himself, by the resolutions which he introduced, in opposition to the alien and sedition laws, and which have been often referred to by politicians, as teaching the doctrine, since become so famous under the name of *nullification*. Mr. Adams shows, that Mr. Jefferson was the secret mover in all these measures; and he intimates, that Mr. Jefferson's situation, as an aspirant to the Presidency, induced him to foment opposition to the then existing administration.

When Mr. Jefferson became President, in 1801, Mr. Madison was Secretary of State, and was the chosen, zealous coadjutor of the President, in all the great measures of his administration. On the retirement of Mr. Jefferson, in 1809, Mr. Madison became his successor, and for eight years he

administered the government. During his administration, the war with Great Britain occurred. Mr. Adams enters at some length into an exposition of the causes of this war. He expresses no opinion respecting the policy or necessity of the contest; though it is evident, that he approves it as inevitable, while he intimates, that the principle for which the war was declared,—the protection of our maritime rights,—was left undetermined by the peace, and may again be the occasion of war.

In 1817, Mr. Madison retired to private life, and remained till his death, at his seat at Montpelier, Virginia, the object of increasing respect by his countrymen. In 1829, he was a member of a Convention for revising the constitution of Virginia, in which he took an active part, and made an able speech. He succeeded Mr. Jefferson as rector of the University of Virginia. He was also the president of an Agricultural Society in the county where he resided, and delivered an address, which, says Mr. Adams, “the practical farmer and the classical scholar may read with equal profit and delight.”

On the 21st of June, 1836, Mr. Madison died, in the eighty-sixth year of his age. “His earthly part,” says Mr. Adams, “sunk, without a struggle, in the grave, and a spirit, bright as the seraphim that surround the throne of omnipotence, ascended to the bosom of his God.” This is one of those cases, in which Mr. Adams’ fondness for a rhetorical flourish outruns his sober judgment. We wish to intimate no opinion respecting Mr. Madison’s spiritual state, but we object to the use of such language, in reference to any human being.

Mr. Adams closes with some eloquent remarks on the value of the constitution, and a fervid exhortation to his countrymen to love and preserve it.

An excellent though brief sketch of the character and services of Mr. Madison was given by Mr. Adams himself, in the House of Representatives, when the death of Mr. M. was announced to that body:

“It is not without some hesitation and diffidence, that I have risen, in my own behalf, and in that of my colleagues upon this floor, and of our common constituents, to join our voice, at once of mourning and of exultation, at the event announced to both Houses of Congress by the message from the President of the United States,—of mourning at the bereavement which has befallen our common country by the decease of one of her most illustrious sons,—of exultation at the spectacle afforded to the observation of the civilized world, and for

the emulation of after times, by the close of a life of usefulness and of glory, after forty years of service in trusts of the highest dignity and splendor that a confiding country could bestow, succeeded by twenty years of retirement and private life, not inferior, in the estimation of the virtuous and the wise, to the honors of the highest station that ambition can ever attain.

"Of the public life of James Madison, what could I say, that is not deeply impressed upon the memory and upon the heart of every one within the sound of my voice? Of his private life, what but must meet an echoing shout of applause from every voice within this hall? Is it not, in a preëminent degree, by emanations from his mind, that we are assembled here as the representatives of the people and States of this Union? Is it not transcendently by his exertions, that we all address each other here by the endearing appellation of countrymen and fellow-citizens? Of that band of benefactors of the human race,—the founders of the constitution of the United States,—James Madison is the last who has gone to his reward. Their glorious work has survived them all. They have transmitted the precious bond of union to us, now entirely a succeeding generation to them. May it never cease to be a voice of admonition to us, of our duty to transmit the inheritance unimpaired to our children of the rising age."

It is said, that "Mr. Madison left ready for the press, to which it will forthwith be given, a report of the proceedings of the Convention which framed the Federal Constitution, taken at the time, with notes, &c., together with a compendious history of the events connected with that most important era of our national history. The work, it is said, will make two large octavo volumes, and will be published simultaneously in this country and in England.* Of the importance of such a work, it were superfluous to speak. No work ever went from the press, that will possess so high a political interest,—no one which will be so essential to the library of every American politician. The correspondence and other writings of the American sage will be given to the public, from time to time, and will be sought for, we venture to say, with an interest and an avidity beyond any political publication that has ever yet been presented to the country."

EDITOR.

* Since this article was prepared, this work has been offered to Congress, by whom it will probably be purchased.

ARTICLE VI.

DEWEY'S TRAVELS IN EUROPE.

The Old World and the New; or a Journal of Reflections and Observations made on a Tour in Europe. By the Rev. ORVILLE DEWEY. In two volumes. pp. 262 and 330. New-York. 1836.

THIS book has a somewhat too comprehensive title; for the Old World, here alluded to, refers to Europe only. But the work itself is interesting. It does not profess to impart much statistical information concerning the countries visited, nor does it venture to pronounce sentence decisively on character and manners. A traveller, who passes hastily through several countries, cannot be qualified to describe them. He can do little more, towards forming a judgment of national character, than to observe facts, make careful inquiries, and faithfully record the results, with a very limited indulgence of the propensity to draw inferences and state broad generalizations.

Mr. Dewey visited England, Germany, Italy, Switzerland and France. He gives a lively narrative of his journey, without much minute detail; but his book is mainly occupied by reflections, suggested by the objects which he saw, as compared or contrasted with the state of things in our own country. These reflections are generally judicious and instructive. The spirit of the book is kind, and the style is pleasant, with occasional passages of much beauty. A little revision would improve the diction. On one page (181, vol. I.), the word *very* occurs eight times.

We will now refer to a few of the points, on which Mr. Dewey utters opinions. Our notices must be brief and cursory.

Mr. Dewey devotes a number of pages to remarks respecting the Established Church in England and the Dissenters. He speaks, in a proper tone, of the scorn and injustice with which the Dissenters are treated, and of the proud, cold, indolent and mercenary spirit which the Establishment has tended to engender among her clergy. He thinks, that the Dissenters will succeed in their resolute endeavors to be relieved from their

burdens. He would not abolish the tithes, but would distribute them equally among all the religious sects in the country, in proportion to their numbers. This would be a just measure, viewing it in the abstract, because the tithes and other church revenues were originally intended as a fund for the support of religion, and, as must be presumed, were meant for the benefit of the whole community. A large part of the fund belonged, at first, to the Catholics; and the Established Church can have no claim to it, except that which is derived from the law. The same power, which has deprived the Catholics of ecclesiastical revenues, and given them to the Episcopal Church, can allot a portion of them to the Dissenters. As the Established Church contains a minority of all the inhabitants of the British islands, including the Catholics, it is a flagrant injustice, that she should enjoy the exclusive benefit of the ecclesiastical revenues, and that all the other members of the community should be taxed for her support. There is, however, no probability, that such a distribution will be made; and we hope that it will not,—for it would be an injury to the dissenting churches. There is more reason to expect, that the payment of tithes will become so odious, that they cannot be collected. This has, for some time, been the case in some parts of Ireland. The wisest plan, if it were practicable, might be, to allow the proprietors of titheable property to purchase the tithes at a fair value. This measure, which has been adopted, to some extent, in Ireland, would at once put an end to tithes; and the funds thus obtained might be appropriated to the benefit of the Episcopal Church. We suppose, that the Dissenters would not object to this arrangement, provided that all their other grievances were removed. The question is involved in much difficulty; and it will not be as easy to manage it as we in this country may suppose. We hope to receive, from some of our correspondents in England, precise information on the subject.

Mr. Dewey speaks of the observance of the Sabbath on the continent of Europe. His remarks are, we believe, too favorable, though they may be true of those parts of Germany and Switzerland, which he had seen when he wrote the following paragraph:

“The Sabbath, all over the continent of Europe, it is well known, is partly a holyday. I confess, that I was extremely desirous of observing what was the character and effect of this holyday,—what

kind of relaxation was permitted by the usages of the European churches, both Catholic and Protestant, on Sunday. I had anticipated some modification of the common holyday. I had thought it likely, that relaxation for one part of the day, connected with religious services on the other, would possess a character of unusual decorum. And in this I am not disappointed; unless it be, that I find every where, in all the villages and cities which I have had an opportunity of observing on Sunday, a quietness and decorum quite beyond my expectation. The population is all abroad, indeed, after the hours of divine service, in the streets and the public places; but it seems to suffice the people, to take a quiet walk with their families; and there is a remarkable restraint among the multitudes upon all noise, loud talking and laughter."—Vol. I., pp. 189, 190.

Mr. Dewey evidently thinks, that the method of spending the Sabbath is a matter of expediency. He says, "I would have as many hours devoted to public worship and to promote reading and meditation, as can profitably be given;" * * * "but this done, I would give the utmost freedom to all innocent, decorous and quiet relaxation." The point to be determined, however, is, whether or not there is a moral obligation to keep the Sabbath holy. If, as most professing Christians believe, there is, then nothing is lawful on the Sabbath, which is inconsistent with the religious purposes to which it is devoted. Mr. Dewey's rule would subvert the Sabbath for the mass of the community. As each man would judge for himself what was "innocent, decorous and quiet relaxation," all the restraints, which are now ineffectual to prevent many of our citizens from devoting the day to dissipation, would be laid prostrate.

All American travellers in Europe speak of the attention which is there paid, in all the cities and villages, to providing public promenades, where the citizens can enjoy a quiet walk and fresh air. Mr. Dewey says:

"These delightful retreats, found in almost all the cities and villages of Europe, deserve more consideration than they have yet received with us. In the original laying out of a city or village, the expense would be almost nothing; and even at a later period, it may be a very narrow economy, which alleges that it cannot be afforded. The account would probably be more than settled, by the diminished bills of the doctor. When it was proposed in Parliament, to sell some of the parks in the vicinity of London, Burke, in his speech against the measure, called the parks 'the lungs of the metropolis.' That single word decided the question; for it was fact, argument and illustration, all in one.

"How much, too, might such resorts contribute to the cheerfulness of a people,—how much to the spirit of society and of kind neighborhood, and thus at once to health, virtue and happiness! I say, to

virtue ; for the recreations of a public promenade are not to be feared in this respect, as are those for which men resort to secrecy and darkness. I wish that the subject could be thought of in our villages and country towns, as well as in our cities."—Vol. II., pp. 19, 20.

In this country, where there is such an abundance of land, there is often a grasping avarice, which deems every inch of land wasted, that is not devoted to building-lots, or canals, or rail-roads. Boston has, indeed, a noble common ; New-York has her Park and Battery ; Philadelphia has three or four squares, of a few acres each ; and Washington has, or rather will have, several open spaces. But none of our cities have any promenades to be compared with the spacious parks of London and Paris.* The Boston common,—the largest park, we believe, in this country,—contains about fifty acres only ; while the Regent's Park, in London, covers four hundred and fifty acres ; Hyde Park, three hundred and ninety-five ; besides St. James' Park, the Green Park, the Queen's Gardens, and innumerable squares, of considerable extent, dispersed over the city. Of the public promenades in Paris, Mr. Dewey says :

" Nothing in Paris has astonished and delighted me more than the magnitude, and in that respect, the magnificence of its public gardens and promenades. The garden of the Tuileries and the Champs Elysées, lying contiguous to it, or separated only by the Place of Concord,—stretching along the Seine westward from the palace of the Tuileries,—these gardens, together, contain not less than a hundred and forty acres,—a hundred and forty acres of pleasure grounds, thrown into public walks, and planted with trees, in the very heart of Paris ! Nor is this all. There are other public places,—the garden of the Luxembourg, the esplanade in front of the Hospital of Invalids, and the Champ de Mars,—almost as large. These places are all crowded on Sunday afternoon ; and when I came through the garden of the Tuileries to-day, and paused to gaze upon the spectacle, I did not know whether to think it more beautiful or sublime. The whole space of the gardens was almost literally filled.

* Since these remarks were written, we have seen, in a paper printed at Cincinnati, Ohio, the following paragraph :—" The subject of procuring a public square is now before the city council of Cincinnati. There is not a single open square in the city. The want is severely felt; and to supply it will become every year more and more difficult. When our city shall come to number its 100,000 or 150,000 inhabitants, with every street closely built with lofty edifices, and not a single open square on its whole area, for a breathing-place and a promenade, who will be able to stand it during the hot summer days, and who will not marvel at the want of benevolent foresight in the present generation, in failing, while practicable, to procure what is so essential to the future health, and comfort, and ornament of the city ? "

Tens of thousands of people were walking here,—well-dressed, cheerful, well-behaved, quiet,—nobody speaking above the drawing-room tone, which in Paris is very low,—family groups, parents and children, old and young,—and all seeming to enjoy enough in the bare walk and conversation; all, unless it were the children, who would run around their parents, pursuing one another in sportive circles. Surely, it was beautiful,—every separate group was so; but when I looked abroad upon the countless, mighty, moving multitude, it seemed to me sublime. All the other public places, I was told, were just as much crowded; and, indeed, I saw the Luxembourg, and found it so. Our people in America know nothing of enjoying out-of-door recreations, as the people of Europe do."—Vol. II., pp. 210, 211.

This subject is connected with another. American travellers in Europe are uniformly struck with the fact, that much better health is enjoyed there than in this country. Many causes may contribute to produce this difference; but one is, that the Europeans take more exercise in the open air than we do. The ladies walk more than ours; and in all the public gardens and promenades, multitudes of children are seen playing, with a glow of health which American children rarely exhibit. It is one of the perversities of fashion, that, in Boston, it is considered to be undignified, for the wealthy classes to walk on the common; and comparatively few children are ever seen there.

Mr. Dewey's account of his visit to Rome is very interesting. He thinks, that the reports about the pope's sending money to this country, to propagate the Catholic faith, are absurd. The pope is almost a bankrupt, and finds it very difficult, even by anticipating his revenues, to raise money for his own expenses at home. But it does not follow, because the pope is poor, that no money is sent by Catholics to this country. Mr. Dewey states, that the great missionary society at Rome, the Propaganda, has a yearly income of \$100,000; and it has been shown, from the official reports of this Society, that it sent \$30,000, in one year, to the United States. We are not alarmed by this fact, however. The Episcopalians in England send considerable sums, to aid their brethren in this country; yet no one fears, that Episcopacy is about to gain the ascendancy.

We quote a part of Mr. Dewey's description of St. Peter's church:

"Its front is one hundred and sixty feet high, and three hundred and ninety-six feet wide; that is, twenty-four rods,—the thirteenth

of a mile. It is six hundred and seventy-three feet,—forty rods,—long, and four hundred and forty-four feet,—twenty-seven rods,—at the transect, or widest part; that is to say, it covers about seven acres.

"With these general ideas of the building, let us enter it. But you say, at once, 'It does not appear so extraordinarily large.' True; that is because the proportions are so perfect, it is commonly said; but I think it is yet more, because we have never seen any building so large, and the visual impression is affected in its estimate by what we *have* seen. But we soon learn to correct this impression. We immediately observe, on the right and left of the door, statues, apparently of children,—cherubs,—that sustain marble vases of holy water. We approach them, and find that they are giants, more than six feet high. We see at a little distance, on the pilasters and just above the pedestal, sculptured doves,—the emblematic genii of the place,—and they appear to the eye of no very extraordinary size, and we think that we can easily lay our hand on them. We approach, and find that we can scarcely reach to touch them, and they are eighteen inches or two feet long. We advance along the mighty central nave, and we see, nearly at the termination of it and beneath the dome, the high altar, surmounted by a canopy, raised on four twisted pillars of bronze. The pillars and canopy seem to be of very suitable elevation for the place, and yet we soon learn that they are ninety feet high.

"I have before spoken of the size of the dome, with its walls twenty-three feet thick, its own height one hundred and seventy-nine feet, and itself raised two hundred and seventy-seven feet above the floor of the church. This dome is sustained by four square pillars, two hundred and twenty-three feet in circumference. That is to say, each one of these pillars, or masses of masonry, is nearly sixty feet on each side, and therefore as large as one of our common-sized churches, if it were raised up and set on the end."—Vol. II., pp. 135—137.

It is said, that in the missionary school of the Propaganda, fifty different languages are read. In St. Peter's, there are confessionals for many different nations, in their respective tongues. The librarian of the Vatican library, M. Mezzofanti, is said to speak forty-two languages.

Mr. Dewey has a chapter on the Catholic system. His remarks are kind, and, on the whole, we think, judicious. He gives no countenance to the rancorous severity with which some persons assail the Catholics; and yet he is not disposed to conceal the faults of the Catholic church. He has no fears of the prevalence of popery in our country.

Mr. Dewey quotes a striking remark of M. Sismondi, to whom he was introduced at Geneva, respecting the comparative effects of the Catholic and Protestant religions on the prosperity of a country:

"Joining his hands together, and interlacing his fingers, he said, 'There are cantons of Switzerland interlocked in this manner, and when the road carries you across the points of intersection, you might know, in the darkest night, by the state of the roads, by the very smell of the country, which is Catholic and which is Protestant.'"—Vol. I., p. 240.

The following fact, which illustrates the spirit of popery, deserves to be quoted :

"M. de Luc has a great horror of priestly domination, and gave us this pretty extraordinary fact.—In St. Jervais, not far hence, up among the mountains (of Savoy, I think), is a bathing establishment, for the use of mineral waters. The keeper of the house had collected, for the entertainment of his visitors, a miscellaneous library of about a thousand volumes. Last summer, in his absence, two Jesuit priests visited the establishment, looked over the library, took almost the entire body of it, and burned it on the spot."—Vol. I., p. 241.

We cannot approve his remarks on the invocation of saints :

"Why should it be thought a thing so monstrous, that I should ask some sainted friend that has gone to heaven,—passed through all that I am suffering,—to help me, or to intercede for me, if he knows my condition? I desire this of friends on earth,—friends clothed with the weakness of humanity. Why might I not breathe such a thought to some angel spirit, whose wings may hover around me in mid air, though I see him not?"—Vol. II., p. 62.

This, we think, savors of superstition. The Bible has nothing which sanctions it. Why ask a dead friend to help us, when we can ask God himself? Why address a request to a departed spirit, when we have no reason to suppose, that such a spirit can hear us? One cause of idolatry is found in the feeling which Mr. Dewey here sanctions. The progress was easy, from asking the aid of a deceased saint, to making an image of him, and offering to it superstitious honors. It is, also, much more natural to pray *for* a deceased friend, than to invoke his aid; and Mr. Dewey might, on the same principle, justify the Catholic prayers and masses for the dead.

Mr. Dewey pays a compliment to our countrymen, at the expense of our father-land :

"I came to Calais in the malle poste, and from thence in a steam-boat. The first I found a very agreeable conveyance; the last, far less so than our own. The English ideas of comfort do not seem to have reached their steamboats. And, indeed, is it not very curious, that England should suffer herself to be so completely surpassed as she is by America in all water craft,—to be surpassed in ship-building,—to be surpassed on her own element? I do not profess to be a judge in these matters. I only know, from constant observation,

that, in the beauty and sailing of our vessels, we leave the English far behind. That the self-styled mistress of the ocean should permit this, is very extraordinary; and one asks for a special cause. The cause which I assign, in my own mind, is the prevalence in England of long-established ideas and usages; while, in our country, every innovation that comes in the shape of improvement finds favor. We may have our faults and difficulties,—and I do not, for my part, think lightly of them,—but, certainly, there is not and never was a country, where improvement has opened for itself a career so broad, unobstructed and free. It pervades every thing, from the building of a farm-house and the ordering of a village school to the planting of States and the forming of their constitutions. It is the very beau ideal of the country. To make a thing better than it has been made before,—this is every man's ambition, from the humblest laborer to the highest artisan, from the maker of a plough to the builder of a manufactory. The *all-knowing* and inquisitive spirit of our people, however unbecoming and annoying at times, is of service here."—Vol. II., pp. 237, 238.

But there is much in England, from which we may learn good lessons. One is, a greater attention to economy. Mr. Dewey observed a proof of this on board the steamboat:

"I observed, that a considerable number of passengers carried a comfortable picnic box or basket with them, and spread their own tables. With some, doubtless, this provision proceeded from a fastidious taste, that feared some poisonous dirt would be found in the common fare of a steamboat. But with many, I presume, it arose from a habit, which presents a marked difference between the people of England and of America; I mean, the habit of economy. In America, we are ashamed of economy. It is this feeling, which would forbid among us such a practice as that referred to; and not only this, but a great many more and better practices. In England, economy stands out prominently; it presides over the arrangements of a family; it is openly professed and fears no reproach. A man is not ashamed to say, of a certain indulgence, that he cannot afford it. A gentleman says to you, 'I drive a pony chaise, this year; I have put down my horse and gig, because I cannot pay the tax.' A man, whose income, and expenses, and style of living far exceed almost any thing to be found among us, still says of something quite beyond him, which his wealthier neighbor does, 'We are not rich enough for that.' One of the most distinguished men in England said to me, when speaking of wines at his table, 'The wine I should prefer, is claret; but I cannot afford it, and so I drink my own gooseberry.' I have heard that many families carry the principle so far, that they determine exactly how many dinners they can give in a year, and to how many guests; nay, more, and how many dishes they can put upon the table, when they do entertain."—Vol. II., pp. 240, 241.

A boundless extravagance in our habits of living is a great evil in this country. It is one benefit of an artificial dis-

inction of ranks,—injurious as it may be in many other respects,—that it prevents men from being ashamed to acknowledge, that others are richer than they. In our country, the political equality tends to produce a rivalry in the style of living, in dress, houses and furniture. The poor man, because he is equal, as a citizen, to his rich neighbor, often forgets the difference between their purses, and makes an effort to maintain external signs of equality, which he cannot afford. The effect of our political institutions ought rather to be, to make the poor man raise his head with the conscious dignity of a freeman,—to rejoice in his privileges, as one of the confederate sovereigns of the land,—and trust to elevation of character and to mental culture, as claims to respect, rather than to houses, furniture and dress. An enlightened, virtuous freeman has dignity enough, though he may inhabit a humble dwelling and wear coarse apparel. He has no reason to envy the man, who inhabits a palace, and who is

“Stuck o'er with titles and hung round with strings.”

Mr. Dewey is a thorough republican. He believes, that the cause of popular liberty is on the advance every where, and must triumph. He enters into an elaborate defence of our institutions and of popular rights. We must quote the following eloquent paragraph :

“For my own part, I am not ashamed to say, that my sympathies are with the people,—that my sympathies follow where the mightiest interests lead. To me, the multitude is a sublimer object than royal dignity or titled state. It is humanity, it is universal man, it is the being whose joys and sorrows, hopes and fears, are like my own, that I respect, and not any mere condition of that being. And it is around this same humanity, that genius, poetry, philosophy and eloquence have most closely entwined themselves; it is embraced with the very fibres of every truly noble heart that ever lived. But, not to dwell on considerations of this abstract nature, I look at facts; and facts, too, that are enough to stir the *coldest* heart that ever lived. I look upon this fellow-being, man, in the aggregate and in the mass, and I see him the victim of ages of oppression and injustice. I take his part; the tears of my sympathy mingle with the tears of his suffering; and I care not what aristocratic ridicule the avowal may bring upon me. My blood boils in my veins, and I will not try to still their throbings, when I think of the banded tyrannies of the earth,—the Asiatic, Assyrian, Egyptian, European,—which have been united, to crush down all human interests and rights. This is not, with me, a matter of statistics, or of political generalities. Down into the bosom of society, down among the sweet domestic charities of ten thousand million homes, down among the sore and quivering

fibres of human hearts unnumbered and innumerable, the iron of accursed despotism has been driven. At length, from the long, dark night of oppression, I see the people rising to reclaim and assert their rights. I see them taking the power, which to them indubitably belongs, into their own hands. I rejoice to see it. I rejoice, and yet I tremble. I tremble, lest they should retaliate the wrongs they have endured. But yet, what do I see? I see the people showing singular moderation. I repeat it,—I see the people of France and England, in the great reforms which they have undertaken during the last fifteen years, showing singular moderation. Shall I not honor such nations? The people of my own country, I know still better; and for that reason, probably, I honor them still more. I firmly believe in the general disposition of the public mind in America to do right. Faults and dangers there are among us, and on these, I mean to comment freely. But that there is any general tendency among the people of America to lawlessness and violence, I utterly deny.”—Vol. II., pp. 261—263.

The author proceeds with some valuable remarks on the dangers and safeguards of our institutions. We assent to most of them. He admits, that nothing can save us from ruin but the prevalence of religion and knowledge. These, he believes, are spreading their influence among us, and hence, he is full of hope for our country. We, too, amid some misgivings, cherish a prevailing hope, that our land is destined to be prosperous and free; but this hope rests on the belief, that God has intended to make this country an instrument for spreading the light of freedom and of true religion over the earth, and that He, whose interposition in behalf of our fathers may be seen on every page of our history, will not abandon their children.

EDITOR.

ARTICLE VII.

CHRISTIANITY ADAPTED TO MAN, AND THEREFORE TRUE.

The Connexion of Christianity with Human Happiness: being the Substance of the Boyle Lectures for the year 1821. By the Rev. WILLIAM HARNESS, A. M., of Christ's College, Cambridge. In two volumes. London. 1823. 12mo. pp. 290 and 348.

WE have been pleased and instructed, in the reading of these volumes, and we confess our surprise, that they have never, with suitable alterations, been given to the American public. They owe their origin, as their title-page indicates, to the pious and benevolent heart of the Hon. Robert Boyle, who, in a codicil annexed to his will, in 1691, appointed yearly lectures on the truth of Christianity. "A large portion of the subsequent pages," says the author, "was delivered in a series of sermons, at the church of St. Martins-in-the-Fields, in fulfilling the duties which are attached to the Boyle Lectureship, by the will of the founder." The design was "of a general nature; to prove the necessity of the Christian revelation, rather than to disprove any particular mode of unbelief, * * * to demonstrate, * * * that an inseparable connexion subsists between the reverence of the gospel and the happiness of man."* In other words, it was designed to show the adaptedness of Christianity to man, in the circumstances in which he finds himself here, and also in his relations to the life which is to come, and hence to infer its truth. The end which the author had in view he accomplished, in a manner honorable, we think, to himself and to the cause of religion. The volumes, however, are not without defects. The sentences are sometimes too long and unnecessarily involved; and the introduction from other languages of untranslated *notes*, and sometimes *phrases* in the work itself, we deem quite inconsistent in volumes intended for the many as well as the few. But a more important defect we conceive to be this:—the author has too exclusively considered Christianity in its adaptedness to the relations of this life, while, as the

* Preface, pp. vi., vii.

power of God unto salvation,—its adaptedness to man as an ignorant and lost sinner, has been passed over, in comparatively few words. That what he has said of the influence of Christianity upon man as linked with his fellow-man is true, we do no doubt; but we think he has unfortunately omitted to notice, at proper length, the manner in which this result has been accomplished. “Christianity is a Life and a living process.”* The inward life which it awakens in the individual, it develops in his outward life; then silently, yet certainly, its influence goes abroad upon the mass of humanity, and is manifested in an external conformity to its precepts.

On the single point, which we conceive Mr. Harness to have passed over too slightly, and which we regard as the one of transcendent importance, viz., the adaptedness of Christianity to man as an ignorant and lost sinner, we propose to offer our remaining remarks. And still adhering to the design of our author, we name our topic,—**CHRISTIANITY ADAPTED TO MAN, AND THEREFORE TRUE.**

But suppose we shall succeed in showing, that Christianity is adapted to man, will its truth follow, as a right conclusion? We say, *yes*. Adaptation proves design: and Christianity, being fraught with benevolence, being literally a *gospel* (good news), must have been designed on high, where benevolence dwells. Adaptation proves design every where. When we look on the beautiful or the vast,—the summer landscape, or the mountain, mirrored on the sunny lake below, and rising into the unfathomable blue above,—we do not doubt, that light is designed for the eye. When the universal organ breathes its music,—giving the deep base in the ocean-wave, the diapason in the forest cataract,—the swell in the evening breeze,—and filling up the unnumbered harmonies in the woodland chorus and the summer hum,—we do not doubt, that music is designed for the ear. Nor do we fail to pity the eye, that struggles in vain for light. We pity the ear, that listens, and listens, yet never hears the sound of music, or love, or consolation, or hope. The design of the Creator here is evident. He intended these adaptations just as they are,—light for the eye, sound for the ear,—and if you separate the things adapted, pain ensues. So with Christianity. It is emphatically the religion for man. It is so truly adapted to *him*, that it would not benefit beings

* Coleridge's Aids to Reflection, page 131.

of different characters and conditions ; and man without it suffers under conscious and painful want. If we establish this, our faith must then be true.

In pursuing our argument, we shall be under the necessity of determining the adaptedness of Christianity to man, by detaching an individual from the race, and making him the representative of his kind. That such a one will justly represent the whole, will not be doubted ; for, however diverse may be the modifications of human character, the general moral wants are still the same. And difficult as the supposition may be, we must, in order to see the extent and urgency of his wants, suppose him destitute of Christian knowledge,—as entirely so, as are the inhabitants of the undiscovered islands of the sea. Let an individual in such a condition represent the race, and immediately the moral wants of man are manifest.

Such an individual cannot know his origin nor his destiny. That he exists is certain ; but that he was made by an intelligent Being, and shall survive the wreck of his body, are at best only suppositions that float in dim twilight before his spiritual vision. If man's character was different at first, he knows not what it was, nor how it changed. His fancied golden age is only a dream of poets. If he is to live for ever, the nature of his existence he cannot solve. Thick darkness broods over the past, and when he looks on the future, he feels a painful uncertainty, like that which the ancient mariner of the Mediterranean once felt, when he approached the straits of Gibraltar, and looked forth on the ever-rolling Atlantic, but knew not of that new world which smiled beyond its western boundary. Life itself, with its apparently unequal allotments, its wave-like instability, its uncertain tenure, is a labyrinth, which has neither clue nor meaning. It is all mystery and contradiction. When he looks inward upon his moral nature, he finds there, indeed, a dictate of duty, one that admonishes and remonstrates ; but he knows, that appetite and passion hush its voice by their louder clamor, and that these govern him with tyrant sway. If, when sense is palled, and has fallen asleep, conscience, ever wakeful, improves that moment to repeat her lessons and inflict remorse, he has no source to which he may look for forgiveness, and the consciousness of years of transgression falls heavily on the soul. But sense awakes, and mocking at the rebukes of conscience, again assumes the sway. By-and-by, when sense yields to satiety, and sleeps again, then

he resolves on amendment, imagining, perhaps, that while his foe slumbers he can chain him, and his victory will be sure. But sense awakes, and the chains sever,—as the lion would break from the spider's mesh,—and sense triumphs,—as the deluge does, when it rushes from the mountain, and sweeps the meadow, and deals destruction on every hand. O, what is conscience, and what is resolution, to the man, whose conscience is not enlightened, and his resolution not strengthened from on high, when appetite and passion rise up and demand indulgence! And sense, the longer it triumphs, becomes the louder in its demands, and, if possible, more sure in its conquests, till the victim dies, unreleased from its grasp, and stands before God, bathed in pollution.

Such is the portraiture of a man without God. It is dark, indeed; but dark as it is, if we were to multiply this individual by the whole heathen world, ancient and modern, it would appear comparatively light and beautiful. If we were to repeat heathen philosophy, and recite heathen poetry, and tell of heathen religious rites, and recount heathen cruelties, and even allude to nameless heathen abominations, abhorrence would speak in the frown of the reader, and he would cover his face in painful disgust. But we proposed to confine our thoughts to an individual. And what does such a one as we have described need? Certainly he needs something. Want is marked on every feature of his spiritual being. He needs something to enlighten his mind and renew his heart,—that shall lift him up from his degradation, and enstamp on his soul the image of God. Will Christianity do this? This is the question, the solution of which will decide whether it be adapted to his wants. Will Christianity solve the strange enigmas of man's existence? Will it teach him his duty, and enforce the instruction? Does it provide for the forgiveness of his sins? Has it power to amend the character, by subduing and creating anew the heart? And does it pledge and ensure a deathless happiness beyond the grave? If so, it is the religion *for man*, and **TRUE**.

Christianity solves the strange enigmas of his existence. It tells him what was the glory of man's original state, and how he fell. It tells him for what he lives, and assures him of a future existence, its reality and conditions. It draws anew upon his soul the idea of the divine Being, revealing that Being in all his amazing attributes, and impressing him with his true relation to God as his Creator and Governor. This brings

him out of darkness. The perplexities which had settled, like portentous clouds, upon his soul, are driven away ; he stands on solid earth, and walks in sunshine. He has found a magic clue, by which he traces out the diversified labyrinths of life ; and a mysterious solvent, by which the varied contradictions of human existence transform themselves into their simple elements, and all become referable to palpable causes and changeless laws. In the light of Christianity, existence ceases to be a riddle. It exhibits itself as fraught with wisdom and benevolence ; and to murmur at its reality, its designs, or its allotments, becomes bold treason against the wisest and best of Beings.

Christianity gives to man new views of moral law and its sanctions. Conscience, indeed, spoke before, but its voice was feeble, and the biases and even dominion of sense made its determinations uncertain. But Christianity carries a light into man's deepest heart, and effacing the pencillings which sense and mistaken philosophy have inscribed there, writes anew, in living letters, the divine law,—stating it in the decalogue, and expounding it with surpassing simplicity in the sermon on the mount ;—so that man once more understands his duty, whether he will do it or not. Now, he learns, that love is the fulfilling of the law,—the UNITY into which all obedience resolves itself. Now, he learns, that in man's spiritual being is the ground of happiness,—that to keep the law *is* happiness,—to be spiritually-minded is life and peace ;—and although his own consciousness has whispered the fact before, he now feels it with tenfold more certainty, that to be carnally-minded is death, to disregard the obligations of conscience and the law of God is misery, and, if persisted in, hopeless misery. The idea of the just, like the storm-cloud, which envelops, at the same moment, the bolt and the shower, starts up before his spiritual vision, and, by its threatenings and rewards, presents a new motive for obedience. Now, duty is clear, and speaks with authority. Now the eternal connexion between law and its sanctions is manifest. And all this man needed to know. While this was uncertain, who shall wonder, that he was “the football of circumstances,” and the dupe of passion?—that appetite ruled him, and that his whole being was inter-penetrated with sin?

Christianity provides for the forgiveness of sins. Man knew, indeed, without Christianity, that he was a sinner,—for he

violated conscience every day. But how to be forgiven, he knew not. He sought to make some expiation for his sins; and he called idolatry and philosophy to his aid. The mother threw her child to the crocodile, and the maiden decked her idol with the sweetest flowers of summer; the young man drew the sword for his religion, and he, on whose crown the locks of age curled, built costly temples and offered costly sacrifices. Another still, disdaining, as unworthy superstition, these acts of paganism, devised a scheme of philosophy as depraved as himself, and made that teach him religion. But all in vain. Conscience remonstrated, and multiplied her goadings. Man still felt the heavy pressure of his sins. He longed to be forgiven,—but how could forgiveness be secured? This was the question, which, for ages, he had vainly endeavored to solve. Sometimes, like the comet, in its approaches to the sun, he came near the truth; and then, like the comet, he wandered off to an unmeasured distance. Socrates is said to have doubted, whether it were possible to forgive sins. The Burman now declares, "In the nature of things, it is not possible that the sinner should be exempt from punishment." "I will not believe that man can be saved from his sins." When he has listened to that gospel, which Mr. Mason says, "appears to him like a golden dream, too good to be reality," he walks away, with a look that seems to say, "Do n't tantalize us!" "Away with your mockery at our fears!"* Even the sacrifices offered under the Jewish dispensation were effective only as regarded sins against the external theocracy. They could "purify the flesh," but "could not make him that did the service perfect, as pertaining to the conscience;" and sins against the inner theocracy, giving too deep a stain for the blood of bulls and of goats to wash away, had as yet no manifested provision.† Forgiveness belongs to Christianity. By virtue of the atonement, is given repentance and the remission of sins. Here the great doubt was solved, and the desired gift bestowed. God can be just, and yet justify the believer;—whosoever will let him take the water of life freely. This is the annunciation of Christianity, which rises above the dirge of a race marching steadily on, with forced and reluctant step, in one dread funeral procession to the grave, to change the death-song into exul-

* *Baptist Missionary Magazine*, vol. XVI., pp. 166, 167.

† *Hengstenberg's Christology*.

tation and the shout of praise. The Holy Spirit opens the repositories of depravity within, and, when the sinner starts back from the fearful sight, and trembles on the verge of despair, a soothing voice, "Peace, thy sins be forgiven thee!" speaks to the soul. And not only so;—as if to multiply her acts of beneficence, Christianity takes away the painful remembrance of sin, abolishes the painful sense of even forgiven guilt, by declaring that God "will remember their iniquities no more." All is forgiven, and, speaking in the language of humanity, all forgotten! Blessed, indeed, is the man to whom the Lord imputeth not iniquity! And what can sinful man ask more? Could he be satisfied with less? How well, then, is Christianity adapted to his wants. How perfectly does it fulfil his most ardent longings! God could give no more. Man could not have peace with less. Our religion, then, must be from heaven.

Christianity amends the character, by renewing the heart. We have before alluded to the slight checks which conscience and resolution interpose, when the tide of sense rushes on with its sweeping and resistless current. And the picture was no more than true. How difficult men given to habitual sin find it, even in this land, to break off vicious habits and to form and fix those of virtue! And if it is difficult here, where every man enjoys so much light, and may avail himself of so many external helps in the better examples and the encouragement of the good, how must it not be well nigh impossible with him whose very light is darkness, where every example is an incitement to vice! But, suppose the deceiver, the thief, or the libertine able to fulfil his resolve for amendment, by ceasing his *acts* of deceit, of theft, or impurity, while the *love* of the darling sin still lived within him as an element of his being, to what would his reformation amount? The man would be no better, though for the time being he might be less pernicious. It would be as though you would make the angry engine still, by chaining its wheels, while the steam was raging and the fire crackling within. And equally vain, with the power of man's conscience and resolution to work an effective moral amendment, are the aids of all false religions and all heterodox forms of the true. They may, indeed, restrain the manifestations of sin, but sin itself they can never destroy. Does sin forsake the heart of the Hindoo mother, when she throws her first-born to the monster of the Ganges? Is that man's heart made pure and heavenly, who, imagining that he lives under no higher

law than that which regulates the proprieties of domestic or social life, seeks carefully to obey that law, but forgets the great law of his spiritual being, and lives well nigh regardless of judgment and eternity? No. Depravity still lives within, and incubates, and broods over her offspring there, and the heart remains at enmity with God. But not thus are the reformations of Christianity. Christianity works its amendments, by taking dispositions to evil out of the heart. It helps man to break away from evil, by making him love virtue. To the deceiver, Christianity gives the love of truth; to the thief, the love of honesty; and to the impure man, pure thoughts. And the man thus reformed is better, not by constraint, but as the spontaneous action of a better heart. All this, as the legitimate and unvarying result of the agencies of the Christian system in the believer's soul, to say nothing of the mighty helps which God gives, in times of special need, against temptations without and remaining corruptions within, in the positive aids of the Holy Spirit,—aids which are real, and ready, and effective. Christianity awakens a new life in the soul,—a life repellent of antagonist principles, expulsive of whatever cannot be assimilated to its own nature, and which, in its ultimate and sure development, makes the entire soul heavenly,—not failing, in its progressive assimilation, to mark the outward life with corresponding holiness and beauty. Thus, by patient continuance in well-doing, by reliance on God and watchfulness against sin, the believer,—even if he have been more degraded than the brutes, a worse slave of appetite and passion than they,—gains one moral conquest after another, until reason and righteousness triumph, and he becomes, in his spiritual being, intimately allied with the angels on high. Such is the power of Christianity. Such are the effects which it has wrought, which it is still working, and will continue to work, till man is every where renovated. And is it possible, that that religion, which so exactly adapts itself to man, which thus reforms him, not by an outward force, but by the impulse of a new agency within, can be a cunningly devised fable? It is an insult to reason, to say it.

Finally: As the culminating point of its blessings, Christianity pledges and ensures an introduction into immortal happiness beyond the grave. Man knew, indeed, without Christianity, that he needed such an introduction. Although thick darkness hung like a pall over the future world, and the realities of that

world were matters of conjecture rather than of certainty, there was yet, in the eternal connexion between sin and misery, a foretokening of judgment to come ; and the sinner, as he gazed on that darkness, must have felt, that death would light it up with lurid flames, and that his future condition would be worse than the present. But Christianity takes away the veil from the coming world, bringing life and immortality to light in the gospel. By supplying the conditions of holiness, it pledges to those, in whom these conditions are fulfilled, a world of joy. It does not, indeed, promise a paradise, where sense shall revel in its unworthy delights ; nor does man need such a one ; he has already found, in the experience of his mortal existence, that to be carnally-minded is death. It reveals a world of pure spirits and of eternal blessedness,—a world made of such characters as those to which the Christian's own spiritual being is approximating, and convinces him, that that is the paradise he needs. It draws his affections, as by a magnet, to the skies, and attracts his hopes to the throne of Jehovah and the presence of Christ. Nor is this anticipation of a future and blessed immortality the mere day-dream of a delusive hope. No. He that believeth on the Son **HATH** everlasting life. At the moment of his spiritual birth, he feels the rush of a new life-current through every vein and artery of his spiritual being, —the current of a life, which, as the river, rising in the mountain-top and flowing steadily on to the ocean, is *one* river, is emphatically **ONE LIFE**,—a life which is a well-spring within him, springing up into life everlasting,—so that his faith becomes the very substance of things hoped for, and thus the evidence of things not seen. His faith becomes to his spirit what the eye is to his body ; it becomes the eye of his spirit ; and, under the influence of a warm, apostolic piety, it beholds heaven, as certainly as the eye does the sun, when it blazes on high at mid-day. For we *know*, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

Such, then, is Christianity. It finds man ignorant and perplexed, and instructs him, and solves his doubts. It finds him following a thousand erring lights, and gives him one unchanging standard of duty ;—the victim of conscious guilt, and gives him peace. It finds him weak and depraved, and strengthens and sanctifies him ;—lost, and saves him. So perfectly is it adapted to man, that it would not benefit beings differing in

character and condition. And while man does not enjoy its blessings, he is the victim of painful want. Ignorance, perplexity, error, remorse, depravity, danger, present spiritual ruin, and the sad presage of direr ruin to come!—are the elements in which man, without God, has his being, and constitute an afflictive moral want, which the mind can conceive only as it feels it unrelieved, and in ignorance that relief is provided. Philosophy cannot supply the longings of man's fallen spirit; no,—it has tried in vain. Mohammedanism cannot do it; Paganism, Deism, Atheism, cannot. Give to man any thing else than Christianity, and you mock his fears,—you tantalize his hopes,—you sport with the wants which distress him. It is like seeking to allay thirst with the air, or to satisfy hunger with sand. Christianity is the religion for man. It has about it all the marks of heavenly and beneficent design; and as certainly as God gave light for the eye, or sound for the ear, or food for hunger, or the crystal fountain for thirst, so certainly did he bestow our faith. In fine, all analogy is false, or Christianity is true. All logic is deceptive, all consciousness mistaken, all knowledge illusive, or Christianity is from the skies.

If, then, Christianity is true, it is practical for all men. This thought has, indeed, been developed in the mode of argument which we have pursued, but it deserves a distinct consideration. All truth is thus practical. Is it true, that an unsupported body will fall to the ground, in obedience to the law of gravitation? If so, the practical lesson here furnished is, that we should avoid the precipice, and secure the benefits of the law by placing ourselves "in harmony" with it.* So of the organic laws, and so of all the laws under which man is placed. Our Creator has made our good inseparable from our living in harmony with the truth. Nor is truth the creature of circumstances, changing with time and place,—a sea, whose stormy bosom no bark may safely trust. Truth is every where and for ever the same, at once the condition and the pledge of well-being. If, then, Christianity is true, let man place himself in harmony with it. If it is the law of moral recovery, the power and the mode of man's restoration to God, its claims are enforced by appropriate sanctions, and, like all law, it appeals to our hopes and fears. As well might we throw ourselves from the precipice and escape unhurt, as persist in

* Combe's *Constitution of Man*.

refusing the claims of Christianity and yet become reconciled to God. Heaven is the full development of the new life awakened in the soul by the Redeemer, and for man there is no other heaven. To hope for it, is to shut the eye against all analogy, and to silence the intuitions that speak within.

But the doubting reader,—if such an one shall cast his eye upon these pages,—may object, that we are calling upon him to receive Christianity as true, on testimony which, having its ground in the believer's consciousness, he cannot be supposed able to comprehend. We shall not stop to test the sincerity of this objection, but at once we return this answer:

“Christianity is not a Theory, or a Speculation, but a *Life*. Not a *Philosophy* of Life, but a *Life* and a living process. Therefore, ‘TRY IT.’ It has been eighteen hundred years in existence, and has one Individual left a record, like the following? [I tried it; and it did not answer. I made the experiment faithfully, according to the directions; and the result has been, a conviction of my own credulity.] Have you, in your own experience, met with any one in whose words you could place full confidence, and who has seriously affirmed, [I have given Christianity a fair trial. I was aware that its promises were made only *conditionally*. But my heart bears me witness, that I have to the utmost of my power complied with these conditions. Both outwardly and in the discipline of my inward acts and affections, I have performed the duties which it enjoins, and I have used the means which it prescribes. Yet my Assurance of its truth has received no increase. Its promises have not been fulfilled: and I repent me of my delusion.] If neither your own experience nor the history of almost two thousand years has presented a single testimony to this purport; and if you have read and heard of many who have lived and died bearing witness to the contrary; and if you have yourself met with some *one*, in whom on any other point you would place unqualified trust, who has, on his own experience, made report to you, that ‘he is faithful who promised, and what he promised he has proved himself able to perform?’ is it bigotry, if I fear that the Unbelief, which prejudges and prevents the experiment, has its source elsewhere than in the uncorrupted judgment; that not the strong, free Mind, but the enslaved Will is the true original Infidel in this instance? It would not be the first time, that a treacherous Bosom-Sin had Suborned the Understandings of men to bear false witness against its avowed enemy, the right though unreceived Owner of the House, who had long *warned it out*, and waited only for its ejection to enter and take possession of the same.”*

S. S. C.

* Coleridge, Aids to Reflection, pp. 131, 132.

ARTICLE VIII.

CHURCH'S PHILOSOPHY OF BENEVOLENCE.

The Philosophy of Benevolence. By PHARCELLUS CHURCH,
A. M. New-York. pp. 355. 1836.

WE gave, in our last number, a brief notice of this book. We have hoped to receive, from an able pen, an extended review of the work and a thorough examination of the principles which it unfolds. We have been disappointed; but we cannot dismiss it from our pages, without some additional remarks.

The author is the pastor of a Baptist church at Rochester, N. Y. He has had considerable experience as a minister; he possesses the habit of accurate observation, and his style, though occasionally negligent, is neat, perspicuous and forcible. Mr. Church well understands the principles of political economy, and he draws from this science happy illustrations and arguments. He has watched the operation of human passions, and has embodied in his book many striking remarks on the modifications of character, and the subtle motives which affect mankind. Several narratives of individuals are introduced, as illustrations of different errors and passions. These are opposite and well told. That of the miser, Mr. Harding, is a highly graphic and awful sketch. These personal narratives are useful and attractive, without being so numerous as to make the book a medley of grave discussion and amusing gossip. This style of writing, we may remark, by the way, is becoming too common. Several gifted writers have made it popular. It is desirable, to employ so much illustration as to attract, enliven and impress; but it is an evil, if didactic instruction degenerates into story-telling. The taste for light reading is already too prevalent, and there is some danger, that the public mind will lose all relish for truth, unless it be insinuated in the form of an amusing fiction, or be constantly enlivened by sprightly anecdotes.

We will now give a brief view of the train of thought in this book, with some remarks on particular topics.

The author begins, by showing, that as man is a compound being, with a material body and a spiritual soul, he ought to act with a reference to this double relation. He must not, on the one hand, debase his mind by a subjection to corporeal pleasures and worldly cares; nor, on the other, vainly attempt to reach a sublimated state of spirituality, which affects to disregard the body and to contemn all earthly interests. Men must labor as well as pray. They must endeavor to promote both their temporal and spiritual interests. They must serve God with their bodies and their minds,—with their time, their talents and their wealth.

Mr. Church takes the position, that a portion of every man's income ought to be devoted to the service of God. He admits, that a man must provide for the bodily wants and for the intellectual and moral cultivation of himself and family; he must endeavor to make some provision for future necessities; he may, if his means will permit, indulge himself and family, to a certain extent, in embellishments; and he may have some regard to the demands of the station in which he is placed. Mr. Church shows a sound judgment, in his remarks on these points. He gives no countenance to the extravagant views of some reformers, who contend for a kind and degree of self-denial, which would reduce society to a savage state.

Mr. Church insists, nevertheless, that a man has no right to expend for these purposes all his income. He owes a portion of it to the cause of benevolence. The relief of the suffering poor, the instruction of the ignorant, and the spread of religion, require large funds; and these must be supplied by the contributions of the benevolent.

The author shows, that the duty of benefiting others by our money is proved by the Scriptures, by the dictates of those humane feelings which God has given us, and by various other motives. It is shown by the fact, that well-directed industry usually produces more than is necessary to supply the reasonable wants of a man and of his family; and the surplus was evidently intended by God to be employed for his service. The immense wealth which has been squandered in wars, in the luxury of princes, and in other ways, demonstrates, that there is no lack of means for the supply of all the real wants of mankind.

In connexion with some valuable remarks on the necessity and benefits of employment, Mr. Church makes the following observations respecting a provision for children:

"I am aware, that the opinion more generally prevails, that it is our duty, to lay by every thing beyond a supply for our immediate wants, as a legacy for our children. To amass wealth for such an object is considered by many as among the first of parental duties. But, why should this be necessary, when it will remain true of our children, not less than of ourselves, that so much application to business as *their* health and advantage require, will give them the same superabundance, without our help, that many of us have acquired without the help of our parents? A good education, with business habits, will bring them a competence without our aid; and if they have not these, the most ample legacy would fail of making them permanently rich. All that is left to children, beyond perhaps a moderate provision for starting them in business, serves, probably, in nine cases out of ten, to enervate their powers, or to corrupt their morals. Shall we, therefore, heap up the shining dust, to debase, corrupt and brutalize our descendants? Shall we toil through life, to supersede that economy of Heaven, which provides, in mercy, that man shall eat his bread with the sweat of his face? In what family or nation have not large accumulations proved, ultimately, a source of deterioration, infamy and ruin? When they reach the zenith of worldly prosperity, so that they feel at liberty to relax the severity of their efforts, at that moment, their decline begins.

"Where is the family, whom wealth has not ultimately injured? In this country, where estates are not secured by law to the same line of descendants, they are perpetually changing hands. They rarely remain long in the same families. The sons of the poor ostenter, perhaps, rise to extensive wealth than those of the rich. This is, doubtless, owing to their superior enterprise. Children bred up in luxury and abundance, rarely acquire the bravery and hardihood which are demanded for noble deeds. Nothing but the spur of necessity,—nothing but the exciting influence of a powerful cause, can overcome our natural love of inaction, and put the mind upon the track of exalted achievements.

"With these facts in view, can any one suppose, that God has intended the superabundant results of our industry as a legacy for our children? Can he regard it as his duty, to hoard up property for them, when all experience teaches us, that they are better without than with it? That parent performs the best service for his children, who leaves with them such a knowledge of some useful calling, and such habits of application, as will enable them to bestow a positive benefit upon the world, that shall be equal, or more than equal, to all that they need for their own advantage. There are great and glorious plans of improvement, in matter, in mind, and in morals, yet to be accomplished. And every child should be qualified, not merely to eat, drink, and enjoy himself, but to contribute his share to the accomplishment of these plans. And if he does this, the reward, of which he will not be likely to fail, will be sufficient to cover all his wants."—pp. 114—116.

The amount which every man ought to employ in benevolent purposes cannot be determined by any specific rule. Mr. Church admits, that the law, among the Jews, which required

a tenth of every man's property for the service of God,* is not binding on the Christian church; but he thinks, that the Saviour meant to draw from the willing hands of his followers, by the constraining power of holy love, a still larger proportion. The author endeavors to prove, that the duty which is assigned to the church, of spreading the gospel over all the earth, implies a demand for more than a tenth of the income of Christians.

These principles are probably correct, in their general application. No man, surely, can feel that love to God and man, which the gospel inspires, and can acknowledge the obligation to regard himself as not his own, without employing a liberal proportion of his property in promoting the glory of God and the happiness of men. But the exact amount must be decided by his own judgment, acting under the influence of an enlightened and fervent piety. We believe, that the Saviour meant to leave this whole subject to the consciences of his people. On this point, as on most others, the gospel teaches principles, which, in their free and proper operation, would guide all men, who obeyed them, to the exact discharge of every duty. The New Testament does not prescribe how often we shall pray, or fast, or read the Scriptures. It presupposes, that every Christian will perform these duties, but he must judge for himself, respecting the time and manner. So, too, in regard to alms and contributions for the service of religion, there is no regulation in the New Testament. The general duty is taught, but each Christian is supposed to act freely. Peter acknowledged, that Ananias and Sapphira might, if they had chosen, have kept their land, or have retained the price in their own hands. (Acts 5:4.) Paul, while soliciting donations for charitable purposes, commonly employs the language of entreaty, and not of command; and he appeals to believers, as acting on their own responsibility, as measuring their contributions by their own judgment: "*Every man, according as he purposeth in his heart, so let him give, not grudgingly, nor of necessity; for God loveth a*

* Besides the regular tithes, to be paid to the priests and Levites, various other contributions for religious purposes were required of the Jews; "so that," says Mr. Dick, "more than one fourth, and perhaps nearly *one half*, of their incomes was, in such ways, devoted to public and religious purposes."—*Dick on Covetousness*, p. 181.

cheerful giver." (2 Cor. 9: 6.)* Even on one occasion, when he gives an authoritative direction, he still admits the right of each individual to exercise his own judgment respecting the amount of his contribution: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, *as God hath prospered him*, that there be no gatherings when I come." (1 Cor. 16: 1, 2.) These are specimens of the manner in which the duty of contributing money for charitable and religious purposes, is taught in the New Testament. It is every where taken for granted, that a Christian will hold himself and all his property and influence as consecrated to the service of his Redeemer. But there is no law, prescribing exactly what amount of his income he shall appropriate to the cause of God. And there is admirable wisdom in this arrangement. It corresponds with the whole character of the system, as designed for the family of man, in all countries and ages. Among the Jews, a small nation, peculiarly situated, there might well be a definite rule on the subject. The amount needed for the service of religion was ascertained; and as the government was a theocracy, the contributions for religious objects partook of the nature of a tax for civil purposes. The Jews, moreover, were placed under a system of positive enactments, and obedience was enforced by temporal rewards and punishments.

The gospel is a spiritual economy, which governs the heart by moral influences. It creates affections and inspires motives, which are adequate impulses to every duty; and nothing is necessary, but the legitimate sway of the gospel over every heart, to produce a perfect obedience. The circumstances of men are infinitely various, and no rule, respecting pecuniary contributions, prescribing an exact amount or proportion, would operate equally in all the varieties of human condition. The claims of religion and of charity are, in like manner, constantly varying. It is not possible, in a single church, to determine how much money will be needed annually for the support of religion within itself for several years to come; and much less

* The matter was thus understood by the early Christians. Justin Martyr, in his *Apology*, A. D. 150, after giving an account of the customary services on the Sabbath, says: "Those who are prosperous and willing, give what they choose, each according to his own pleasure."—*Murdock's Mosheim*, vol. I., p. 164.

would it be practicable to decide, how much would be necessary for all purposes, throughout all ages, and in all lands. An adequate provision is made for any exigency, by leaving every Christian and every church to decide, in view of all the circumstances in each case, what are the claims of duty, and, appealing to the all-powerful motive, the love of Christ, as an incentive to obedience. The responsibility is thus thrown upon each generation, each church, and each individual believer. The duties of one age or country are not those of another. There are peculiar obligations, extraordinary trials, special exigencies. But Christian principles are adequate to every pressure. The grace of God is sufficient. Piety is best nurtured by this constant dependence. If the Christian watches the providence of God, while he studies his word, he is in the best posture to learn his duty, and to draw from the inexhaustible fountain the strength and the wisdom which he needs to perform it.

We deem it improper, therefore, to bring the pecuniary concerns of Christians under the scrutiny of the church. The duty of liberality ought, undoubtedly, to be urged on every member, and it may be made a part of the church covenant. The sin of covetousness ought to be rebuked, and if it could be satisfactorily proved, would, like any other sin, be a proper object of church discipline. But the difficulty lies in ascertaining the fact. No man can judge conclusively, in this case, respecting the duty of another. Two men, with the same income, may have very different claims on their property,—claims, too, which are not always obvious, nor capable of being explained. A thousand circumstances, many of which are of a delicate and confidential kind, make the duty of one man very different from that of another. How, then, could a church take an inventory of the property of each member, and decide how large a proportion he must pay for benevolent purposes, on pain of being censured or excluded for covetousness? Admitting, that after an odious inquisition into the pecuniary affairs of each member, the amount of his property could be exactly ascertained, how would it be possible to decide what proportion he ought to contribute? Who, but himself, can know what claims, of a private nature, exist, to modify his duty? A man's property is not a measure of his pecuniary ability. His expenses must be taken into the account. A man with a small income may be richer than another, who has a much

larger one. In adjusting civil taxes, it is true, there is no practicable rule, but an assessment of a certain rate on each man's property, though it often operates very unequally. But in a church, an attempt to adopt this method of determining the duty of Christians to contribute their property for the cause of God, would be highly injurious to the piety and harmony of the members. It would create a large amount of perplexing and unprofitable business for the church meetings; it would subject to scrutiny the private concerns of each member, and would engender strife and reproaches. Some would complain, that they were taxed too heavily, and that others were exempted from their proper share of the burden.

We make these remarks, because we think, that sober and scriptural views on the subject before us are greatly needed. There is a tendency in the sweeping "*ultraism*" of our times, to invade the churches, and to erect an inquisition over the feelings and opinions of their members. We would have our churches maintain a strict, scriptural discipline; but it must be directed to those points of faith and practice which are within the proper jurisdiction of the church. Beyond this line, is the sacred domain of private conscience, within which every man is responsible to God alone. No human power must invade that sanctuary, and presume to claim cognizance over a man's thoughts, and feelings, and actions.

Among the duties of a Christian, which, as we believe, are beyond the scrutiny of a church, is that of pecuniary liberality. He is bound to employ his money and all his influence for the cause of God, but of the manner and degree, he alone is a competent judge,—just as he only can decide how often and at what times he ought to pray and to read the Scriptures. These are duties, which, to be acceptable to God, must spring from the heart, and which will flow spontaneously from holy affections.

Mr. Church is, on the whole, judicious, in his remarks on these points, though he states a little too strongly, perhaps, the duty to "sacrifice upon the altar of beneficence much more than a tenth of all our income."—(p. 171.) We should prefer to state the general duty to be, *to give as much as the cause of religion and charity requires, and as our other duties permit.* These elements of the calculation vary with the providence of God, and the results must differ. A church, for example, which is about to build a house of worship, needs a special

effort on the part of its members. In a severe winter, the wants of the poor are uncommonly great. There is, in numberless ways, a demand for liberality, at one time, which does not exist at another; and, of course, the contributions of Christians ought to correspond with these varying exigencies. In like manner, their ability to contribute money varies with circumstances; and he, who, this year, ought to give one fifth, perhaps, of his income, may not be able, the next, to contribute a twentieth part. Some persons, too, ought to bestow one half, or three fourths, or even more, of their earnings, while others ought not to contribute one per centum of their income. There are, also, different modes of employing property for benevolent purposes. Some persons devote time, which is more valuable than money. The Sunday school teacher, or the tract distributor, or the philanthropist who searches for poverty and suffering in the obscure lanes of the city, makes a far greater sacrifice than the rich man, who, without any personal labor, pours thousands of dollars into the treasury of some benevolent society. Many expenses, too, which seem to be personal, are really contributions to the cause of God. The minister who spends hundreds of dollars in his preparatory education, or to purchase books for his library, or to maintain the hospitality to which his station subjects him, or in professional journeys, may have little left to give, in direct contributions; but he, in fact, gives more than many of his wealthiest parishioners. One man may pay very little for missions, but he may display a princely liberality in furnishing the means of educating young candidates for the ministry. Another person may make a slender contribution for the support of the theological seminary, but he may be privately maintaining and educating, at his own expense, some helpless orphan child.

These facts prove how impossible it is, to bring within any fixed and obvious rule the charitable and religious donations, which God requires of Christians. He has left the duty to the enlightened consciences of his people; and it is a better regulation,—more in harmony with his moral government,—better adjusted to the diversity of conditions and tastes among men,—that each should be guided, in determining the amount and selecting the objects of his liberality, by his own judgment and the impulses of his own heart.

We are fully aware of the truth,—so forcibly stated by Mr.

Church, in various passages of his book, and exhibited, with great vigor, though, we think, with some declamatory exaggeration, by Mr. Harris, in his "Mammon,"—that there is a melancholy want of liberality among many Christians, and that not a few, who profess to love the Saviour, seem to be total strangers to the spirit of him, who, though he was rich, for our sakes became poor, that we, through his poverty, might be rich. There is, too often, a love of money,—a feverish eagerness to be rich,—a sordid parsimony, which it is difficult to regard as existing in a heart that has ever felt the love of Christ. We have seen and lamented cases of this kind; but we do not believe, that a remedy is to be sought in church censures. There may be instances, in which persons may so clearly display the passion for money, and may so unjustly refuse to sustain their due share in the expenses of the church, as to call for the edge of a holy discipline, to sever the slight tie which binds to the church these real votaries of the world. But the cases are rare, in which the proofs of this guilt are sufficiently clear to justify an exclusion; and, indeed, a person, who would deserve expulsion for his avarice, would generally be so defective in other points of his moral character, as to furnish much additional evidence of his unworthiness.

We hesitate, therefore, to adopt the broad principle stated by Mr. Church:

"May Heaven forbid, that we should be terrified from enforcing wholesome discipline against those who will not submit to the spirit of our Saviour's precepts, in proportioning their gratuities to the extent of their means! Without such discipline, our prayers and alms will be ineffectual, and the arm of our power will fall enervated and flaccid at our side."—p. 187.

We doubt the possibility of carrying into effect this principle, without more injury than benefit to the cause of benevolence. It would, as we have shown, be exceedingly difficult, to adjust any rule to the varying cases of church members; and no rule could be applied, in practice, without a vexatious and unauthorized intrusion into a man's domestic and personal concerns. The Saviour's plan is the only safe and stable one. He has placed the duty of liberality on the basis of gratitude and love to him. If there be enlightened and warm piety, there will be a free surrender of property for his service; but if the heart is cold and worldly, no ecclesiastical legislation can so smite the rock as to draw forth the copious and fertilizing waters.

This topic connects itself with another, which is discussed by Mr. Church ;—the manner of raising funds for benevolent purposes. He makes some just remarks on the difficulties and inexpediency of employing so much agency as is now necessary to collect money. It is, indeed, an evil, that so many persons are obliged to expend time and money, in soliciting funds from the churches. Mr. Church proposes a different course :

"This is, for the churches to make out their own gratuities, with only so much foreign aid as may be necessary to enable them to distribute them judiciously, to inspire them with motives to a consistent liberality, or occasionally, perhaps, to assist them in making the collection itself. Such appears to have been the course of the primitive churches. The apostles brought objects of beneficence to their view,—either in person or by letter,—urged upon them the motives to liberality, and sometimes sent brethren to assist in collecting their bounty. At other times, they were doubtless left to make up their bounty without foreign aid."—p. 312.

These suggestions are worthy of attention. Every church ought to consider itself as a society, constituted by the Saviour, not merely for the personal comfort of its members, but for combined action, in the promotion of his cause on earth. Each pastor is an agent for the Saviour, within his own church and congregation. It ought not to be necessary, that agents should visit the churches to solicit donations for the great and regular enterprises of the church. The claims of missions, education, the distribution of bibles and tracts, and various other operations, ought to be sufficiently understood by the pastor and by the church to produce regular contributions, without any foreign agency, except the magazines, religious papers, reports and other documents, which convey information respecting the plans, wants, successes and trials, of the respective enterprises. Special objects of benevolence must be presented by individual agents ; but these objects ought to be as few as possible. They are usually of a local character, and ought, for the most part, to be sustained by the churches and individuals who are immediately connected with them.

Mr. Church proposes a plan for collecting, regularly, the contributions of the churches :

"We should, no doubt, find it to our advantage, to improve upon the apostle's hint, to make our collections on the first day of the week. The provision of a chest, like that which Jehoiada placed beside the altar, to receive the pious gratuities of the people, who came into the temple, added to the present furniture of the Christian sanctuary, to receive the portion in money or written pledges, which

each member of the church may have consecrated to God from the income of the week, that thus his alms might go up with his prayers, however it might be regarded by the fastidious and unthinking, would seem to be the most natural and appropriate method that could be devised for bringing our offerings into the store-house."—p. 313.

After quoting the words of Paul to the church at Corinth (1 Cor. 16: 1, 2),—"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come,"—Mr. Church adds :

"Now, why do not these instructions, concerning the manner of collecting pious and charitable offerings, contain the force of law upon the Christian church? They had first been given to the churches of Galatia, which was a province of considerable extent, and are now repeated to the church of Corinth. Hence, they must have been generally acted upon by the primitive churches. They were delivered in the same tone of authority, for which all the apostolic decrees are distinguished; they settle principles founded in reason,—that gratuities should often be repeated, and should be proportioned to the various success of those by whom they are presented; and why they are not more generally followed by the Christian church of the present age, in making her pious collections, does indeed appear singular. Thus, the Scriptures concur with the dictates of common sense, in rendering it obligatory upon Christians to bring with their weekly prayers to the sanctuary, their weekly gratuities, to improve the character and condition of a lost world. Let the churches adopt such a method of collecting the funds of benevolence, and much of the present trouble and expense of agencies would be superseded, while each would be continually pouring forth its rill to swell the river of mercy, which is destined to flow to all lands."—pp. 317, 318.

We think, that the apostle's meaning is not exactly represented in this extract. He refers to a contribution for one particular object, i. e., for the relief of the suffering Christians; but he does not announce a general law, which is to govern all the donations of the churches. Paul does not, moreover, direct, that each member shall bring his donation, every Sabbath, and deposite it in one common treasury; but "let every one of you lay by him in store;" *παρέταυτῷ, at home.* (Wahl, in ver. παρά.) "In domo sua, ut Franco Galli, chez lui;" i. e., *in his own house*, like the French, *at home.* (Rosenmüller.) Each one, then, was to lay by, at home, on the first day of the week, such a proportion of his weekly earnings as he might think proper; in order, that when the

apostle should arrive, they might all have their donations ready.* This plan might be adopted, with advantage, by many Christians; and it is not uncommon, for families to keep a box, into which every member, including children, depositories an offering every week. Regularity and frequency in making contributions have many beneficial effects on the character of the individual, by reminding him continually of his duty, and by fostering habits of benevolence and economy. But all Christians cannot ascertain, every week, what is the actual amount of their income, and few persons receive, each week, the pecuniary avails of their industry. The plan alluded to cannot, therefore, be generally adopted, even by individuals at home. We doubt, whether it would, if practicable, be expedient for each person to bring all his charitable donations, every Sabbath, to a common treasury. We cannot enumerate, at length, the objections. We can merely say, that the practice would not be in harmony with the general principle, that contributions should be adjusted to exigencies; it would probably give rise to jealousies and accusations; it would create a fund, which must be managed by the church, or by individuals, and which would, in either case, be liable to excite suspicions, if it did not really operate as a temptation. It is, too, inconsistent with the nature of man to expect, that as large donations would result from an abstract and general impulse of duty, as would be furnished by a mind and heart penetrated and moved by individual claims, successively presented and distinctly contemplated. It is desirable, for the benefit of the Christian's piety, as well as for the sake of larger contributions, to bring the missionary cause, the education society, and all the circle of benevolent operations, before his mind, that he may understand their character and feel their claims. Benevolent action must spring from benevolent emotions; but these emotions must be excited by appropriate causes.

A better plan might be something like this: Let every church consider itself as a primary society for all proper objects. About the beginning of each year, let there be a committee

* The practice of bringing contributions, every Sabbath, appears to have been common in the early churches; but their situation was different from ours. For the support of the ministers, for the relief of the sick, the poor, widows and orphans, prisoners, and fugitives from persecution, frequent and large donations were necessary. The excellent custom is still preserved, in our churches, of making a collection for the poor, and for other church expenses, each month, after the celebration of the Lord's supper.

appointed to collect funds for foreign missions, another for domestic missions, another for education, and others for other purposes. Let the year be divided into periods, each of which shall be appropriated to collections for one particular object. During the period assigned to foreign missions, for example, let the pastor preach on the subject, presenting statements of facts, and urging the proper motives. Let the topic be mentioned in the church meetings, and let it be a special theme of prayer, in public, in families, and in private. Let the collectors proceed in soliciting donations from all persons, in the church and congregation, who may be disposed to lend their aid; and let the money be paid into the treasury of the county or state society, if there be one, or directly into the general treasury.* During the period allotted to domestic missions, or education, let the same process be pursued. All the great plans of benevolence would thus be distinctly presented, and the claims of each could be seen and felt. Such a plan would make agencies for these objects nearly unnecessary. It would benefit the church, by keeping in constant action its benevolent affections. It would give employment to many of the members, as collectors, and would foster their piety, by forming habits of active service for the Saviour.

A plan like this has been adopted by some of the churches, and it is believed, that its operation has been found highly beneficial and effective.

We have but little space left, for a consideration of another idea, proposed by Mr. Church. It is briefly this: That it is desirable, to have the operations of our benevolent societies simplified, by confiding them all, in each denomination, to one board, to be composed of a few individuals, entirely devoted to the work, and properly paid for their services. This board might, he thinks, perform the business of all the societies. We have been taught, by painful experience, the evils connected with the present system, which throws on the overburdened pastors in the cities a large part of the charge of managing the concerns of our benevolent societies. We believe, that they would be better conducted by a few trustworthy and wise men, who could appropriate to them all their time. But we are sure, that Mr. Church's plan, of having but one central

* We would not, of course, discontinue the good custom, of making a collection for missions at each monthly concert.

board, is not feasible. He himself, indeed, speaks of it rather as a bright vision, belonging to a purer state of the church, than as a project which can now be accomplished. It is, no doubt, better, in the present condition of the church, that Dr. Bolles and his coadjutors should manage our foreign missions, and that Dr. Going, with his colleagues, should conduct the domestic missions, and that our other excellent brethren, who are diligently prosecuting their respective plans of philanthropy, should go onward, with undiminished zeal and concentrated energy.

We have additional considerations to suggest, but we must forbear, for the present. It will be seen, that Mr. Church's book touches many highly important subjects. It well deserves an attentive perusal. It must awaken thought; and if the reader is not perfectly satisfied with the author's conclusions, the book will aid him in forming his own.

EDITOR.

ARTICLE IX.

INTERPRETATION OF MATTHEW 24: 29—31.

“AND after the tribulation of those days, *suddenly* shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory: and he shall send his angels with the great sound of a trumpet, and they shall gather together his elect from the four winds,—from the one end of heaven to the other.”

To what do these words relate? Are they a poetical description of the destruction of Jerusalem and the extinction of the Jewish polity, or are they descriptive of the *final coming* of our Lord to judge the world?

On the supposition, that any part of the 24th of Matthew relates to the *final coming* of Christ, many interpreters have

found it difficult to distinguish between what refers to that event and what to the destruction of Jerusalem. Hence, they have been led to refer the whole of the chapter to the latter occurrence, and to the circumstances attending it.

Other interpreters, however, comparing the language from the 29th to the 32d verse with that of other parts of the New Testament, which confessedly relate to the final coming of our Lord, have felt constrained to apply *this*, also, to that great event. In favor of this interpretation, much may be urged.

1. In the first place, the Greek word (*εὐθεῶς*), in the 29th verse, which, in our version, is rendered "*immediately*," seems, in this connexion, to mean *suddenly*. Our Lord doubtless spoke in the Hebrew of his time; and one of the corresponding Hebrew words (*וּמָה*), signifies, *in a moment, suddenly*; and this is the very word here used in the Hebrew version of the New Testament.

2. Our Saviour observes, "*after* the tribulation of those days, shall the sun be darkened," &c. What tribulation is here spoken of? Evidently, that occasioned by the siege and the destruction of Jerusalem. The event, then, to which allusion is made in this verse, was to occur *after* the destruction of Jerusalem; and if after that event, it could not be the event itself. Besides, we cannot discover, from history, that any event did occur "*immediately after*" the destruction of Jerusalem, corresponding either in manner or in importance to the language here used. If, however, we suppose the allusion to be made to the *final coming* of our Lord, the language admits of an easy explanation. Taking this view of the subject, and reading *εὐθεῶς, suddenly*, we perceive, that the time *when* the event was to take place is left indefinite. It was to occur *after* the destruction of Jerusalem; but how *soon* or how *long* after, is not specified. This corresponds precisely to other intimations in the New Testament, respecting the day of judgment. We are told, that "*the day of the Lord will come as a thief in the night*,"—when we are not prepared. "*But*," it is said, "*this is the language of poetry, and should be interpreted accordingly.*" I ask, then, what are we to think of those descriptions in the New Testament, in which similar language is used, and which confessedly relate to the *final coming* of Christ?

The apostle declares, "*For the Lord himself shall descend from heaven with a shout, with the voice of the archangel,*

and with the trump of God." Our Saviour says, "And he shall send his *angels*, with a great sound of a *trumpet*." The apostle continues, "And the dead in Christ shall rise first." Our Saviour asserts, "And they shall gather together *his elect* from the four winds,—from the one end of heaven to the other." The apostle adds, "Then we which are alive and remain, shall be caught up together with them in the *clouds*, to meet the Lord." Our Saviour says, "And they shall see the Son of man *coming* in the *clouds* of heaven, with power and great glory." And yet we are told, concerning these passages, that the one is a poetical description of the downfall of the Jewish state, and the other is a representation of the *final coming* of our Lord to judge the world! If the passage under consideration be compared with other representations of the day of judgment, the same similarity of language will appear.

3. The phrase, "*that day*," in the 36th verse of this chapter, when used in reference to the "*coming of our Lord*," is elsewhere applied to his *final coming*. Here, it naturally refers to the preceding words, "Heaven and earth shall pass away, but my words shall not pass away; but of that day and hour, knoweth no one." Now, this is in exact accordance with the representation given by the apostle Peter, "The day of the Lord will come as a thief in the night, in the which the *heavens shall pass away* with a great noise." The term, "*those days*," as used in the 24th verse of the 13th chapter of Mark, and the expression, "*that day*," as used in the 24th of Matthew, are to be considered as synonymous; because, in Mark, it is said, that the same event will occur in "*those days*," which, in Matthew, it is said will take place in "*that day*." The prophets use these expressions in a similar manner.

4. The representation which our Lord gives of the *suddenness* of what he terms "*his coming*," does not comport with the idea, that the destruction of Jerusalem is alluded to in this expression. He tells his disciples, "In such an hour as ye *think not*, the Son of man cometh." And yet, with regard to the destruction of Jerusalem, and the dreadful sufferings which were to accompany it, he declares, that certain signs were to be the precursors of those events; and further, he declares, that these indications should point out almost the precise moment when these events should take place. "And when ye see all these things, know, that it is near, even at the doors." Now, if an event be preceded by signs of such a character as

to render it an object of *immediate expectation*, with what propriety can it be said to occur *suddenly* or *unexpectedly*? But we are told, that "it was the object of our Saviour, to inform his disciples *about* the time, without mentioning the *exact moment* when these events should take place." On this supposition, the 36th verse of this chapter will read thus: "But of that *precise* day and that *precise* hour, knoweth no one; no,—not the angels of heaven, but my Father only." That is, the angels of heaven, and even the Son of man himself, are, with the utmost solemnity, represented as being ignorant of the precise moment of the destruction of Jerusalem and the downfall of the Jewish state; and that, too, when those events were to be preceded by such indications as should show them to be on the very eve of transpiring,—"even at the doors!" These are some of the considerations which may be presented in favor of the interpretation here advocated.

The way is now prepared for a brief analysis of the chapter.

The questions asked by the disciples are, "When shall these things be?" "What shall be the sign of thy coming, and of the end of the world?"

From the 4th to the 23d verse, is contained the answer to the former of these questions. It relates, evidently, to the destruction of Jerusalem. Our Saviour then proceeds to caution them against those who should assume the name of Christ, and should declare that he had come. This leads him to speak of *the manner of his coming*, and introduces, very naturally, his answer to their second question, respecting "the *sign* of his coming." "I will not come," he would say, "in the manner of these false Christs. No man shall know of my coming. I will come as the swift lightning. I will come with the *suddenness* of the eagle pouncing upon its prey. It shall be *after* the tribulation, of which I have spoken. The sun shall be darkened *suddenly*. The sign of the Son of man shall be his coming itself in the clouds of heaven. My angels shall attend me, and my disciples shall be gathered from the extremities of the earth."

Having finished the illustration of the manner of his coming, and having mentioned, in that connexion, the circumstances which should attend it, he now, in the 32d verse, resumed the topic, concerning the destruction of Jerusalem, which he had left unfinished, and, what is worthy of notice, he returned to the use of the second person, from which he had passed to

that of the *third*, in the verses immediately preceding. "But as for *these things*, of which I have spoken, when *ye* shall see the signs which are to precede them, know, that they are even at the doors. This generation shall not pass away, before all *these things* shall be fulfilled." He now, in the 35th verse, makes a strong asseveration of the truth of what he had spoken ; and he makes it in such terms as recall the subject of his *final coming*. He again speaks of its *suddenness*, exhorts all to be watchful, and, through the 25th chapter, continues the same subject,—"the end of the world."

ARTICLE X.

THE PRACTICABILITY AND MEANS OF ELEVATING THE INTELLECTUAL AND MORAL CHARACTER OF MAN.

MAN is usually regarded as a being of exalted dignity. His dignity consists, principally, in possessing an intellectual and moral nature, a mind susceptible of endless progress, and a character, which may be adorned with high moral excellence.

But perhaps it would be more correct, to say, that mankind are *susceptible* of *becoming* beings of exalted dignity, than to affirm, that such, generally, is their present character. Nothing, surely, can be more manifest, than that the great mass of our species attain but a limited share of that mental improvement and moral excellence, of which they are capable ; and capable, too, in the very circumstances in which Providence has placed them. With correct views of the subject, mankind might perform all the necessary business of life, and yet have opportunities to improve the mind and heart, which would raise them to a far nobler elevation than that to which they have, in general, attained. It is manifest, that only a small proportion of our race ever form habits of thought,—ever investigate subjects for themselves. They receive, without consideration, the opinions of the few ; or, if they think at all, penetrate no further than the mere surface of things. And, as to morals, it is impossible to cast a mere glance upon society, without discovering a most lamentable violation of their princi-

ples. Where we are not obliged to witness the odiousness of crime, how few, comparatively, make those high attainments in the moral virtues which are within their power! Indeed, it may be asked, *where* is the *individual* who has made such attainments? Is it strictly proper, then, to claim *exalted dignity*? It should rather be our great object, to ascertain the best means by which we and others may become worthy of such honor, and to use them with untiring diligence and faithfulness. In accordance with this idea, the subject selected for the present article is, *The practicability and means of elevating the intellectual and moral character of man.* Volumes might be written upon it; but all we shall attempt will be, to present some hints that may furnish useful themes for reflection, and, perhaps, lead to a further investigation of the subject.

If we would have man elevated in the scale of being, *the standard of intellectual culture must be raised.* The whole community must be aroused to the subject. The people generally must act on the principle, that "nothing is more noble or improvable than the human soul;"—that it is capable of acquiring knowledge on an almost infinite variety of subjects, and may receive immense expansion, even during the brief period of our mortal existence. With the full persuasion of this fact, the master spirits of the age should be employed in correcting the false notions which have prevailed, and in investing the subject with such a profusion of light, that its importance must be discerned by all. The public mind must be directed to it; it must be surveyed in all its bearings. Men of cultivated intellects must not be satisfied, till all classes in society receive that mental training which will ennable their character, and qualify them most effectually for the performance of their various duties, and the accomplishment of the highest amount of good of which they are capable. This mental training should be commenced in the *nursery.* As soon as possible, we would have parents, especially mothers, possess so much knowledge of intellectual philosophy as to enable them, while they impart appropriate nourishment to sustain and expand the bodies of their cherished little ones, to administer no less appropriate nourishment to the soul, that the mind may "grow with their growth and strengthen with their strength," and this nobler part appear in all the vigor and beauty which it is possible for it to receive. To secure this object, mothers, as they are favored with the greatest facilities

for its accomplishment, should be prepared to discern, with a philosophic eye, the opening bud of reason ; to observe, with special care, the strength of the intellectual powers, the degree of their development, and just what they are able to bear. Then let a proper direction be given to them, and their enlargement aided by every wise and practicable means. Wisdom should be exercised, in selecting the fittest opportunities for imparting instruction, as well as in the kind and degree which shall be communicated ; and all should be done in the most interesting and inviting manner, that, if possible, the acquisition of knowledge may be the highest pleasure of the young but immortal being.

Let parents give this subject the attention which its importance demands ; let them be prepared fully to appreciate it, and it would influence them to do all in their power, by personal effort, to augment the mental faculties of their children, and give them an impulse in the acquisition of knowledge ; and then to furnish them with the best possible advantages for education, under the tuition of others.

The happy consequences of the exertions of parents, employed to aid the development of the intellectual powers of their children, would be twofold ; their own minds, as well as those of their children, would be expanded and ennobled. Their mental resources would often be called into requisition, to satisfy the inquisitive disposition of those whom they have undertaken to guide, in exploring the mines of knowledge ; and they must be regarded as peculiarly favored, if they did not frequently feel the necessity of more enlarged powers and more extensive information. This, they would diligently seek ; nor would they seek in vain. Thus, while they would aid their offspring, their offspring would aid them to rise higher in intellectual greatness.

And further : By critical and persevering attention to the powers of the infantile mind, and the manner in which they ripen into maturity, might not facts be elicited, which would throw great light upon the subject of intellectual philosophy, and render that interesting science better known and better appreciated ? Who is prepared to say, that some gifted and highly cultivated *mother*, by assiduous attention to the intellectual training of her darling babe, may not come into possession of facts in connexion with the mind, by means of which, a treatise on mental philosophy may be prepared, that shall

exceed, in excellence, any thing of the kind which has ever yet been given to the world? By observing the operations of the mind in its first exercises, and tracing it in its progress, as it advances towards maturity, this most valuable science may be more thoroughly explored. It claims more attention than it has yet received from men of erudition. What if it is an *abstruse* science? Other sciences, once abstruse, have been so simplified as to be within the comprehension of children in early life. May not the same be done, to render the philosophy of the mind an interesting and inviting study? And is not the object which would be gained, worthy of an effort to secure its accomplishment? Shall any thing be neglected, which will assist the mind to know itself, direct its pursuit after knowledge, and enlarge its powers? Is not the lamentable indifference, which has so generally been manifested, in regard to the training of the mental powers of children in early life, on wise and philosophical principles, one important reason, why so few have become proficients in profound learning?—why the mind has so generally been crippled and limited in its attainments, and so many subjects have been considered as beyond its grasp? Let it receive proper light and proper direction,—let it be convinced of its full strength, and let sufficient inducements be presented to call it into vigorous exercise, and it might penetrate to those depths of knowledge, which have usually been regarded as unfathomable.

But to return: It has been said, that mothers should be particularly attentive to the minds of their little children, and aid their development by every means in their power. As some time must elapse, however, before parents generally will receive the intellectual culture requisite to enable them to accomplish all that could be desired, and as there will always be circumstances, which, to a greater or less extent, will hinder them in it, we must look to *our schools and literary institutions*, as the places where the mental powers are to receive the desired expansion. In the nursery, little more, in general, can be done, than to prepare the minds of the young for the exercises of our infant and primary schools, where greater facilities for the acquisition of knowledge are or should be furnished. The places prepared for the accommodation of these schools, should be as convenient as possible, and be furnished with all the necessary apparatus to assist teachers in imparting instruction. To take charge of them, the most highly culti-

vated and best qualified ladies should be selected ; and they should be encouraged to engage in this noble employment, by furnishing them with the necessary inducements. And here we may remark, that there can scarcely be committed a more egregious or unhappy mistake, than to suppose, that *any* individual is qualified to teach young children. Perhaps, however, no mistake has been more common in years past ; and no one, who is acquainted with the state of things in the community, will doubt, that it prevails too generally in the present enlightened age. Too often, even in the most favored portions of our land, unqualified persons are employed to take charge of the education of very young children, under the false impression, that *any body* can teach them. *Any body* qualified to instruct children, during the most interesting and important period of life, when so much depends upon giving the mind a proper direction, and aiding it in its first essays to gain knowledge ! *Any body* qualified for the employment of feeding the intellect, when it is weak, and requires the utmost care and skill in its management, that it may be strong, and prepared for noble achievements in coming years ! A most palpable absurdity ! Let *any body* be employed to teach,—if he can, —those whose minds are, to some extent, cultivated ;—who have already formed habits of study ;—who have come to appreciate knowledge, and feel an irrepressible desire to reach the heights of Parnassus. But never let the notion be cherished, that, because an individual may happen to know more of books than those who are to be placed under his care, he is *consequently* prepared to be their instructor. An incompetent teacher can accomplish very little good, and may be the means of much injury. By not understanding the nature and powers of the mind, or the happiest manner of their development, impediments may be thrown in the way of children of certain temperaments and dispositions, which will ever after obstruct their progress in the acquisition of knowledge. A state of feeling may be thus created, which will disgust them with the idea of an education, and render study a grievous task and burden. It is submitted, whether something of this kind may not account for the existence of so many intellectual dwarfs in the community ; individuals, to increase whose stores of knowledge is the least among the objects of their attention. On the other hand, who is prepared to affirm, that the eminence in learning, to which others have attained, may not be more the

result of some felicitous circumstance in early years,—a happy direction and encouragement given to the mind by a skilful teacher,—than to any superior natural genius or mental endowments which they possessed above others, who lived and died unknown to fame? That there is such a thing as genius, and also different degrees in the native mental powers of different individuals, we may not be disposed to question. But, after all, may not most of those, who have usually been regarded as "*nature's peculiar favorites*," be more indebted to a happy direction and impulse, given to the mind in early life, and to intense and persevering application, than to any extraordinary native endowments? Such men, being guided into those various channels of knowledge in which they have excelled, and encouraged in their onward progress by appropriate instruction, may have acquired that strength and independence, which enabled them to push their researches so far beyond the reach of ordinary intellects, as to render them the admiration of the world.

If these views be admitted as correct, who cannot see the importance of having the best qualified teachers employed to take charge of the education of children, in their earliest attempts at acquiring knowledge?—teachers, who are fitted by nature and suitable mental training for their important and responsible employment? And it is a cause of devout gratitude, that, within a few years, more correct notions have come to be entertained on the subject. All the friends of sound learning must have observed with the purest pleasure, that now, to superintend our infant schools generally, which, in their present organization, are of recent origin, such teachers are sought, and, when practicable, obtained. We wish, however, to have the importance of these schools better understood, their organization perfected, and a greater number of individuals induced to qualify themselves to be employed in them. Let teachers of the desired qualifications devote their time and powers to giving instruction in these schools, favored with suitable facilities, and the results will be most happy. They are of vital importance in our system of education, and ought to be more generally established. This, doubtless, will be done, when the advantages which may be derived from them come to be known and appreciated.

Those qualifications which are essential to success for teachers in infant schools, are no less necessary for such as are to

have charge of primary schools. These, in many cases, for the present, will occupy the place of infant schools; and, as far as may be consistent, should be conducted on a similar plan. Indeed, if we would have children attain that exalted dignity to which we have referred, so far, at least, as high intellectual culture can contribute to it, parents, and especially those who are entrusted with this business, must look well to the qualifications of such as are to be employed in their instruction, in every stage of their improvement. More, far more depends on this, it is apprehended, than has generally been supposed. Teachers, to a great extent, mould the intellectual character of the rising generation, and stamp upon them their own image. How exceedingly important, then, is it, that they should be thoroughly qualified for their responsible employment, and that they should understand well the material upon which they are to operate! Let school committees and others particularly concerned in this matter, raise the standard of qualifications, and refuse to employ those who do not possess them; and all who wish to be engaged in the business of teaching will not rest satisfied till they are prepared for what is expected of them. This would be an essential benefit to teachers themselves, as well as to those who are taught, and to the whole community.

Let those, then, who are expecting to take charge of the education of youth, examine carefully, and ascertain if they are gifted by nature with an aptness to teach; if they are prepared, or are determined to be prepared, with all the requisite mental furniture for the employment, and are satisfied, that they shall ardently love it. If not, let them, at once, abandon the idea of teaching; for they will accomplish but a limited amount of good, and may be in the way of others, who would be entirely successful. Without these qualifications, let them pursue any other lawful calling, but leave teaching to those whom the Almighty has designed for the employment.

Let teachers consider well what mighty results may, in coming years, be traced to the influence which they may now exert. Their business is the improvement of man's nobler part; to feed the immortal mind; to increase its energies, and urge it onward in its exalted attainments. In this grand employment, they may reasonably feel intensely interested; they may well feel a determination to excel in it, which shall be little short of enthusiasm. A generous emulation to surpass oth-

ers, if possible, in excellence and extent of qualifications ; in faithful, well-directed and persevering exertions to ennoble the mind, to expand the intellect, is ever commendable ; and those who are not influenced by something of its inspiring power, can expect to accomplish but little in the business of teaching. Let them labor assiduously to create, if it does not already exist, a love for study, an unquenchable thirst for knowledge, in the breast of every individual under their instruction. Let its great importance to themselves and to the world, be painted in vivid colors, and the practicability of high attainments be satisfactorily demonstrated. Let the illustrious examples which history presents, be held up to their view. Let them be encouraged to imitate such examples, and be allured onward by every interesting consideration which can be presented. Only let the mind be properly aroused to the subject, and its importance be deeply felt, and the object is gained. The motto, "*omnia vincit amor*,"—love conquers all things,—is as pertinent when applied to youth engaged in literary pursuits, as when applied to persons in any other circumstances. Nor, in general, is this an object of difficult attainment. *Begin right* with children, manage ever after their intellectual training with wisdom, and most of them would always regard study as their delight. They would go on from one degree of excellence to another. Let the mind never be discouraged, never overloaded. Let every branch of science be so familiarly explained and illustrated, that it may be easily and perfectly comprehended. When difficulties occur, let them be grasped and conquered ; and the mind will gain fresh strength, and with greater courage and independence will it encounter others which may arise.

Let all engaged in literary pursuits be taught to *think*, to investigate subjects for themselves ; let children early acquire the habit, and it will be of inestimable importance to them. Let all understand, that, however extensive may have been their acquisitions, they have only *entered* the field of knowledge, and partially surveyed its *borders*. It is spread out in illimitable extent before them ; and they have done little more than become acquainted with a few particulars, and learned how to prosecute their exploring expedition to advantage. They must avail themselves of all means within their power to augment their intellectual treasures. Here many most unhappily mistake. The impression is, that they *finish* their education,

when they leave the school or literary institution ; and such too often proves to be the fact. And worse than this : in many cases, they soon forget the greater part of what they had acquired ; and the mind not being exercised, sinks into imbecility. The cause of this, it is to be feared, is, to a great extent, a defect in their education. The mind has not been properly trained ; the importance of exalted mental endowments has not been felt, nor a love for study inspired. Another difficulty, as it respects common school education is, that the advantages enjoyed have been so limited, that the youth have not learned sufficient to be prepared to appreciate knowledge ; the mind has not been raised and taught to feel its strength ; and, as we might expect, it is likely to be ever after weak and grovelling. In many places, there is a miserable parsimony manifested, in making provision for the instruction of the rising generation. Parents, in too many instances, seem to act on the principle, that the body is of greater importance than the soul, and that a little of the treasures of earth is more valuable than rich stores of knowledge. Thus, how often is the immortal mind robbed of its appropriate nourishment, and the soul of its precious inheritance ! How much more magnanimous would it be, for such persons to regard themselves as living for future generations, and to raise, by personal sacrifices, when necessary, a sum sufficient to secure the services of competent teachers, that their children might enjoy the advantages of a good education, and grow up enlightened ornaments to the community !

If the immensely important object which has been recommended, shall ever be gained,—if we would have the intellectual character of the people raised, our school system generally must receive all further improvements, which the experience and wisdom of the most enlightened can suggest, and our higher literary institutions must attain a still more elevated standard of excellence. Every friend of science and literature must have observed, with gratitude, the improvements which have been made within a few years past. *Now*, a more elevated standard of intellectual cultivation is aimed at, and greater facilities for obtaining thorough mental training are afforded. When the present state of things is considered, by those who commenced their existence in a former age, and were obliged to struggle against many disadvantages in the acquisition of knowledge, they can scarcely suppress the wish, that a kind

Providence had permitted them to come into the world at a later period of its history.

But while we are filled with admiration and gratitude, for what has been accomplished, we must not consider all to be achieved which is within the power of man. We wish the march of improvement to move steadily onward. We would have our schools multiplied, particularly high schools and seminaries for female education, and would have them conducted on the wisest plan. We wish still greater things to be expected, and greater things attempted.

While we would not have the study of what is denominated *polite literature* disregarded, or any thing which may give refinement to the manners, and contribute to adorn and improve human character, the still greater importance of a *solid* education, a thorough acquaintance with those branches of knowledge which impart energy to the mind, and which may be employed for the practical purposes of life, must be kept steadily in view. The one, like tinsel, may shine and dazzle for the moment, and only for the moment, if alone; the other will be of permanent value, and will live and bloom with increasing vigor while immortality shall endure. But as little more is done in our schools and higher seminaries of learning than to discipline the mind, and teach it how to carry forward its researches after intellectual treasures, we would have all, whatever may be their occupations in life, so employ their leisure moments, as to be continually adding to their knowledge, and augmenting their qualifications for usefulness. Instead of spending time in profitless amusements, let the mind be occupied in the perusal of works which are adapted to expand its powers, and in patient thought; let information be gathered from observation, from conversation with friends, and from every other source. That the mind may continue active, and pursue its attainments, it must be constantly interested and supplied with appropriate nourishment. Men of science must consecrate their powers to the important business of preparing suitable works to supply the demands of a reading and intellectual community, such as shall supplant the ephemeral productions with which the press now abounds. Let us have books of substantial merit, on all the important subjects which claim the attention of man. Let our *Quarterly Reviews*, *Journals of Science*, as well as other valuable periodicals of a different character, receive a general

patronage ; and let them be conducted with all the ability which superior wisdom and experience can command. Let there be those, and not a few, who shall regard their time and talents as sacredly pledged to this work ; and let them be encouraged in it by every inspiring and substantial consideration, which those who know the importance of their labors can present.

But we would not stop here. No ; nothing can *satisfy* us, short of the *universal* elevation of our race. We would have literary institutions, in their most improved character, established in every country, and their rich blessings diffused abroad among the countless myriads of intelligent, immortal beings throughout the globe. Let this be done, and what an ennobling effect would it produce ! What degrading superstitions and cruel practices would it aid in removing from many a land ! How powerfully would it tend to raise men to the enjoyments of civilized life ! Let all the nations of the earth be instructed in the true principles of science and literature ; let the mind of man every where be enriched with the treasures of knowledge ; and what a sublime spectacle would the world present ! especially, if accompanied with that moral excellence upon which we are about to remark ! Indeed, it would be idle to expect, that science would illumine those lands, where the inhabitants were regardless of moral obligation, and destitute of moral virtues. No great and truly noble enterprise is ever achieved by men of corrupt principles and vicious habits. If, then, the light of knowledge and the blessings of civilization shall ever overspread the world, this grand object will be accomplished by the wise and the good.

We may now consider *the paramount importance of high moral cultivation to true and exalted dignity in man*. On this branch of the subject, we must be very brief.

While we insist on the cultivation of the mind, as an essential ingredient in that dignity of character to which we would have all men aspire, it must not be forgotten, that no man can claim such a character, who is not actuated by virtuous principles,—who does not endeavor to conform his life to the moral precepts of the gospel. He may have examined, with care and success, various phenomena of nature, and explored the heights and depths of science ; still, if he is destitute of the moral virtues, his character is essentially defective. If, after he has made these high literary attainments, he disregards the

charities of life,—if he gives himself up to be the slave of his passions, he is emphatically a deformed, degraded character. He resembles an ancient castle, once of magnificent structure, now in ruins. Or, rather, he is like that apostate spirit, whom Milton denominates the once “tall archangel,” whose vast knowledge and mighty powers are devoted to the unworthy purpose of increasing, as far as possible, the amount of crime and wretchedness among intelligent beings.

To be truly great, then, men must be good. We would have all men influenced by right motives. We would have the moral feelings of all so elevated and improved, and the corrupt principles of our nature so subdued, that it shall be their highest pleasure to observe that divine precept, “All things whatsoever ye would that men should do to you, do ye even so to them.” We would go further than this; we would have every individual obey the two great commandments in the moral law, to love the Lord his God with all his heart, and his neighbor as himself.

Let these feelings *every where* exist, and these principles be carried out in all their benign effects, and human character would be perfected; this earth, which has so long been debased with crime and misery, would present a spectacle which angels might behold with rapture. Mankind, raised to this state, would indeed possess *exalted dignity*. Let the light of science and religion be universally diffused among men, and let their expanded powers be consecrated to the sublime purpose of glorifying their Maker, and we ask no more. Earth would then present a bright emblem of the paradise of God.

From this imperfect view of the subject, it must be manifest to every one, that moral excellence is essential to true dignity of character. Its foundation must be laid in the regeneration of the heart by the Spirit of God, without which, a fair super-structure may be reared, but it will have no basis upon which to rest.

At the same time, therefore, that we would have parents, and all others who have children under their care, commence their intellectual improvement as early as possible, that the mind may receive proper light and expansion, they should be even more solicitous to train aright their moral and religious feelings, and as early put forth appropriate efforts to secure to them a Christian education.

Let children receive much familiar instruction on all moral
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subjects ; let the intrinsic beauty of virtue be painted before them in the most lovely characters ; let them see the great benefits which it would confer upon themselves, and prepare them to confer upon the community. In contrast with this, let the odiousness of vice be held up to their view, in bold relief ; its degrading effect upon character, the wretched influence it exerts upon others, and the misery which it necessarily brings upon those who are under its dominion. Let them be made to see clearly, and feel strongly, the high importance of amiable dispositions ; that their existence will be a sweet, perennial stream, flowing on to refresh and delight themselves and all with whom they associate ; whereas the influence of angry passions, of a morose and turbulent disposition, is a most fruitful source of unhappiness. When it is necessary that chastisement should be inflicted, let it be done with a proper spirit ; let the culprit see, that it is the performance of a painful duty, and done purely out of regard to his best interests. For want of this, children are often made worse, instead of better, by the correction which they receive.

Let much attention be devoted, and early devoted, to the important object of inspiring feelings of benevolence and generosity, and all those great and noble sentiments which we wish to see displayed in future life, and which are essential to the well-being of human society. Above all, let them be made to understand the principles of the Christian religion ; let them be strictly educated in the things of eternal consequence ; let them be taught their duties and obligations to that all-wise and beneficent Being, who gave them their existence, and who bestows all their blessings. Let them be influenced to practise the precepts of the gospel ; let them, by true conversion, be brought under its benign and hallowed influence, and imbibe the spirit of its illustrious Founder ; and the object is gained, which we wish to see accomplished.

If parents, and others who have charge of youth, would inspire these feelings in the breasts of those who are in the morning of life, and effectually inculcate these ennobling sentiments, they must themselves scrupulously practise them in their own lives. The influence of example has ever been more powerful than that of precept ; but when they are both on the side of virtue and piety, and exhibited in a wise and pleasing manner, such an influence is quite irresistible. Let children, from their early infancy till they arrive at manhood,

be trained up in the way they should go ; let them be thus instructed and influenced ; and, above all, let the influence of the divine Spirit be implored in earnest and believing prayer ; and we have assurance, from the highest authority, that when they are old they will not depart from it. Let this be done, and vice and crime would be driven from the earth, and "sink in the abyss of endless night." No longer would *intemperance*, that blighting curse, stalk abroad over the land, prostrating the physical, intellectual and moral energies of men. No longer would cruelty and bloodshed be witnessed among the great family of man ; but

"Peace, with her olives crowned, would stretch
Her wings from shore to shore."

Then might our penitentiaries, our houses of correction, our jails and prisons, be converted into the abodes of the virtuous, or employed for some other public purpose. Let all the inhabitants of the world come to be habitually governed by the pure principles of religion, and they would be exalted into the *divine image*,—they would possess the highest dignity and happiness to which they could be raised. This is what we desire to witness. And is not such a sublime and glorious object attainable? Most assuredly. Will not every patriot, philanthropist and Christian lend his influence and exertions to aid in this most important enterprise ; an enterprise, which is destined to effect the world's redemption from guilt and misery, and raise its unnumbered millions to glory, honor and immortality?

A.

ARTICLE XI.

HISTORY OF THE COLUMBIAN COLLEGE, DISTRICT OF COLUMBIA.

[IT is our intention to present, in the pages of the Review, so far as we may be able to procure them, sketches of the history of all the literary institutions under the direction of the Baptists in this country. These sketches would, we doubt

not, be acceptable to our readers, both as conveying interesting information and as recording valuable facts belonging to the history of the denomination. For the materials, we must be indebted, for the most part, to the officers of the respective institutions; and in all cases, we shall prefer, that the notices be written by some one of the officers themselves. We begin with the history of the Columbian College, merely because we have not, as yet, obtained the necessary information from any other institution. One of the professors of that college has furnished us with many important facts, for which he will accept our thanks. We should have been gratified, if he had himself prepared the sketch.]

The origin of the Columbian College is one of the results of that great era in the history of the American Baptists,—the formation of the General Convention. When, by the providence of God, Mr. and Mrs. Judson, and Mr. Rice, then in India, became Baptists, the duty of our churches in this country to engage in combined efforts for the promotion of foreign missions was evident. The idea of some general organization probably existed in many minds; but to **LUTHER RICE*** we must ascribe the principal honor of devising and carrying into successful execution the plan of the Convention, as it was actually organized in Philadelphia, May, 1814. It was composed of the leading men of the denomination, collected from the wide extremes of our country, and here assembled for the first time. The chief business of the Convention was, of course, to make provision for the commencement of a series of missionary operations. But the excellent and wise men, who were thus brought together, could not fail to cast their eyes over the churches, and to consult and pray together respecting their general interests. The necessity of well-educated missionaries was an obvious consideration; and the need of a large increase of enlightened ministers at home, must have been still more strongly felt. There was, at that time, no institution in this country connected with the Baptists, for the

* We recorded, in our last number, the death of Mr. Rice. We shall insert in our pages, when we can collect the necessary facts, a sketch of his life. Whatever may be said of some of his measures, he was, undeniably, one of our ablest men, and he will be remembered with gratitude as a benefactor of our churches.

education of young ministers in theological learning. Individuals, like Dr. Staughton, Dr. Stanford, Dr. Chaplin, and others, had given private instruction, with much ability and pious zeal. But the time had arrived, when more enlarged and systematic measures became necessary. The Convention justly thought, that an institution for the proper training of the young servants of the churches was among their most urgent wants. In the constitution of the Convention, as adopted at the first session, there is no reference to education, except in Article IV., where it is stated to be the duty of the board, to "employ missionaries, and, *if necessary, to take measures for the improvement of their qualifications.*" But Drs. Furman, Baldwin and Staughton were appointed a committee, "to prepare an address on the subject of foreign missions, and the *general interests* of the Baptist denomination." In this address, after a servid appeal to the churches respecting missions, the committee add:

"The efforts of the present Convention have been directed chiefly to the establishment of a foreign mission; but it is expected, that when the general concert of their brethren and sufficient contributions to a common fund shall furnish them with proper instruction and adequate means, the promotion of the interests of the churches at home will enter into the deliberations of future meetings.

"It is deeply to be regretted, that no more attention is paid to the improvement of the minds of pious youth, who are called to the gospel ministry. While this is neglected, the cause of God must suffer. Within the last fifty years, by the diffusion of knowledge and attention to liberal science, the state of society has become considerably elevated. It is certainly desirable, the information of the minister of the sanctuary should increase in an equal proportion. Other denominations are directing their attention, with signal ardor, to the instruction of their youth for this purpose. They are assisting them to peruse the sacred writings in their original languages, and supplying other aids for pulpit services, which, through the grace of the Holy Spirit, may become eminently sanctified for the general good. While we avow our belief, that a refined or liberal education is not an indispensable qualification for ministerial service, let us never lose sight of its real importance, but labor to help our young men, by our contributions, by the origination of education societies, and, if possible, by a general theological seminary, where some, at least, may obtain all the advantage which learning and mature studies can afford, to qualify for acting the part of men who are set for the defence of the gospel. Improvement of this nature will contribute to roll away from the churches the reproach of neglecting to support the ministry of the word. They will be unwilling to receive for nothing that which has cost their ministers much."*

* Proceedings of the Convention, pp. 42, 43.

At the next meeting of the Convention, May, 1817, the constitution was so amended, as to embrace, distinctly, the interests of education. The venerable Dr. Furman took a deep interest in the subject; and it is stated in the minutes, that "the President, having, with the approbation of the Convention, called the Rev. Dr. Baldwin to the chair, placed before the body, in a speech of considerable length and great interest, the very serious and religious importance of a well-informed ministry." The following article was added to the constitution:

"XIV. That when competent and distinct funds shall have been received for the purpose, the board, from these, without resorting at all to the mission funds, shall proceed to institute a classical and theological seminary, for the purpose of aiding pious young men, who, in the judgment of the churches of which they are members, and of the board, possess gifts and graces suited to the gospel ministry."*

In July, 1817, the Baptist Education Society in Philadelphia offered to the board "their immediate coöperation in accomplishing the objects contemplated by the Convention." At the annual meeting of the board, in Philadelphia, in April, 1818, the subject was fully discussed, and a committee was appointed, to consult with a committee of the Education Society. The Rev. Dr. Staughton was elected by the board Principal of the proposed institution, and the Rev. Irah Chase, Professor of Languages and Biblical Literature. A special meeting of the board was held in New-York, in August, 1818, at which further arrangements were made. Instruction was commenced in Philadelphia, in a private house, which was hired for the purpose, and a number of young men were received as pupils.

At the session of the Convention, in 1820, it was evident, that there had been a rapid progress in the public mind in favor of a theological institution. A "General Education Plan" and a well-digested "Plan of the Institution" were adopted. The constitution was again amended, by the adoption of the following article:

"X. When the Convention shall have located an institution for education purposes, it shall be the duty of the board, under the direction of this body, and exclusively from education funds, to erect or procure suitable buildings, for the accommodation of students,

* Proceedings of the Convention, p. 139.

and to pursue such measures as may be found most conducive to the progress and prosperity of the institution. They shall also judge of the qualifications of persons approved by the churches as possessing suitable gifts, and called of God to the work of the gospel ministry, who shall apply for admission as beneficiaries of the board. They shall have power to appoint suitable instructors in the different departments of education, and determine on the compensation to be allowed them for their services, and superintend, generally, the affairs of the institution."

The subject of a proper site for the institution was one of great importance, and it had, for some time, occupied much attention. There were strong reasons for selecting Philadelphia; but it was thought by many, that a position further south would be more likely to attract to the institution the confidence and support of all the churches. Mr. Rice, in conjunction with the Rev. O. B. Brown and others, who had formed a "Literary Association," had already purchased a lot of land, containing forty-six and a half acres, near Washington City, and had proceeded to erect buildings, intended, as Mr. Rice stated, in a letter to the corresponding secretary, dated April 26, 1820, as "a site for the institution to promote the education of the ministry, and ultimately for the foundation of a college, under the direction of the General Convention."

The premises at Washington were offered to the Convention, at this session. A committee was appointed on the subject, of which Rev. O. B. Brown was the chairman. The committee, in their report, stated the advantages of establishing the institution at Washington, and recommended the adoption of the following resolutions:

"1. *Resolved*, That the institution for the education of gospel ministers be located at the city of Washington, or in its vicinity, in the District of Columbia; and that the board be directed to cause its removal thither, whenever suitable preparations shall be made for its reception in that place, and when, in their opinion, such removal shall be expedient.

"2. *Resolved*, That this Convention accept of the premises tendered to them for the site of an institution for the education of gospel ministers, and for a college, adjoining the city of Washington; and that the board be directed to take measures, as soon as convenient, for obtaining a legal title to the same; and that the board be further directed to keep the institution, already in a state of progress, first in view, and not to incur expenses beyond the amount of funds which may be obtained for the establishment of either of the institutions."

These resolutions were adopted, and thus the land and buildings at Washington became, so far as these resolutions could make them, the property of the Convention. It appears to have been the design of Mr. Rice, and it certainly was the purpose of the Convention, to erect a theological institution at Washington, as the first and principal object, including, however, a provision for preparatory classical and scientific instruction, in accordance with the "Plan," adopted by the Convention at this session, and already in operation at the institution in Philadelphia. That a college might ultimately be engrafted on this academical department seems, nevertheless, to have been distinctly contemplated, and is implied in the resolutions just quoted.

On application to Congress for a charter for the Convention, to enable them to hold and manage the proposed institution, it was found, that an act of incorporation could not be obtained. It became necessary to change the plan, and an application was made for a charter for a college. An act was accordingly passed, Feb. 9, 1821, incorporating "The Columbian College in the District of Columbia," with full powers to create a Faculty in each of the learned professions, law, divinity and medicine, as well as to make provision for the ordinary branches of collegiate study. The charter authorizes the college to hold and manage property to the amount of twenty-five thousand dollars, annual income, for the purposes of education.

The relation of the Convention to the institution was now changed. Instead of a theological seminary, such as they desired and intended, there was a college, which they did not, at that time, certainly, mean to erect. It cannot now be determined, what the Convention would have done, if the whole subject, in this new form, could have been laid before them. The board had received definite instructions, to remove the theological institution from Philadelphia to Washington. It was, accordingly, removed, in September, 1821, and it became the theological department in the Columbian College.* The charter, however, created a board of trustees for the college, to whom the land and buildings were conveyed. The theologi-

* The operations of the institution, while at Philadelphia, would claim our notice, if our space would permit. Much good was done, though in a very unobtrusive way. In 1821, eleven young ministers, who had completed the course of study, were regularly dismissed.

cal institution was consequently no longer under the control of the Convention, but was merged in the college, as one of its departments, under the common direction of the trustees. It was provided, nevertheless, by an act of the board of trustees, that "whereas this college has been originated virtually by 'The General Convention of the Baptist denomination in the United States for foreign missions, and other important objects relating to the Redeemer's kingdom ;' and whereas the establishment and premises connected with it on College Hill, in the District of Columbia, properly belong to the Convention, it is deemed proper and essential, that the management of said college be carried on, so far as the charter will admit, in conformity with the views and wishes of the Convention ;" therefore, the trustees, thirty-one in number, shall be chosen by electors, possessing certain qualifications, "out of a nomination, for that purpose, by the aforesaid General Convention ; provided the said Convention shall furnish a nomination of at least fifty persons, triennially, on or before the first Monday in May."

In the deed, by which the property on College Hill is conveyed to the trustees, it is provided, that "if it shall so happen, within a thousand years, that more than one third of the trustees shall be other than those nominated by the Convention, provided the Convention shall furnish a nomination of fifty persons triennially, before the first Monday in May, the whole property shall pass over to the Convention, in fee simple."

The Convention, at the next session, in 1823, resolved to furnish such a nomination ; and they have continued to furnish a list, at each of their subsequent meetings. The Convention have thus exerted a control over the election of the board of trustees ; but the ordinance by which this control is given, may be repealed at any time, by a vote of three fourths of the whole number of trustees.

The exact relation of the Convention to the college, after the removal of the theological institution from Philadelphia to Washington, seems to have been this : They had no direct control over the college, except the power of nomination already mentioned, and the rights reserved in the deed of conveyance to the trustees. Their theological seminary had become a department of the college, and was no longer under the direction of the Convention, except that theological students, who needed pecuniary aid, were to be examined before their ad-

mission, by an education committee, and the Convention were to pay the expenses of such students, in the same manner as they would pay them at any other institution. The connexion was, therefore, a slight one, and could not subject the Convention to any legal liability for the debts of the college, especially as the Convention, by the resolutions of April, 1820, by which they accepted the premises on College Hill, had expressly directed the board, "not to incur expenses beyond the amount of funds which may be obtained for the establishment of either of the institutions."

Such is a merely legal view of the case; but it must be admitted, that the moral aspect of the question is very different. The college was certainly founded with the countenance of the Convention; their own agent had made extensive collections for the purpose; the Convention formally accepted the premises at Washington; they furnished, and have continued to furnish, at every session, a list of fifty persons, out of whom the board of trustees has been elected; their theological seminary was united with the college as one of its departments; their Corresponding Secretary was, with the consent of the Convention, elected President of the college, and authorized to perform, simultaneously, the duties of both offices; at each session of the Convention, a regular statement of the affairs of the college has been laid before them; and many votes respecting it are found in their records. It is undeniable, that the public have always regarded the college as the offspring of the Convention. It was so considered by Congress, and one argument for granting the charter was, that it would not be dependent on public funds, but would be well supported by a numerous denomination. Large donations and loans have been made, from a confidence in the ability and good faith of our churches. In fine, it appears evident, that whether justly or unjustly, the Convention, and the whole denomination, are held, by public opinion, to be identified with the college. It is true, that in 1826, the Convention altered their constitution, by expunging all which related to education, and thus became entirely a missionary body. They also requested the trustees of the college to vest in some other body the power of nomination which had been given to the Convention. This transfer, however, has never been made. It is doubtful, whether these measures have diminished the moral responsibility of the Convention.

Having thus traced, with some minuteness, the course of measures which led to the establishment of the college, we now proceed to give a rapid narrative of its history.

The theological department was opened in September, 1821, under the care of Professor Chase. Of the eight students who removed from Philadelphia, five entered the classical department, which was opened January 9, 1822. On that day, the following officers were duly inaugurated in the college chapel :

William Staughton, D. D., President, and Professor of General History, Belles Lettres, Rhetoric and Moral Philosophy, in the classical department, and of Divinity and Pulpit Eloquence in the theological department.

Irah Chase, A. M., Professor of the Learned Languages in the classical department, and of Biblical Literature in the theological department.

Alva Woods, A. M., Professor of Mathematics and Natural Philosophy in the classical department, and of Ecclesiastical History and Christian Discipline in the theological department.

Josiah Meigs, LL. D., Emeritus Professor of Experimental Philosophy.

Thomas Sewall, M. D., Professor of Anatomy and Physiology.

James M. Staughton, M. D., Professor of Chemistry, Geology and Surgery.

Rufus Babcock, A. B., Tutor.

An address was delivered on the occasion, by Dr. Staughton, which was afterwards published.

The college commenced its operations, with thirty-two students, viz., preparatory department, 12; Freshman class, 10; Sophomore class, 7; theological department, 3. The prospects of the institution were, at that time, very encouraging. The course of study adopted was as elevated and thorough as that pursued at the best institutions in the country. Public attention and favor were attracted towards the college, and students, from all parts of the land, resorted to it. In three years after it was opened, there were about seventy students in the college classes, and nearly the same number in the preparatory school.

Professor Woods was appointed by the board of trustees to visit Europe for his own improvement, and to solicit funds, and procure a library and philosophical apparatus. He, in compa-

ny with Professor Staughton, sailed in June, 1822, and returned in the autumn of 1823, having obtained, principally in England, donations exceeding six thousand dollars. He procured a superior philosophical apparatus, and many valuable works for the library.

Dr. Staughton removed to the college in September, 1823, and assumed the duties of his office; Professor Chase having presided over the college for the preceding two years. In the summer of 1823, Professor Chase visited Europe, and returned the following year, having obtained a rich collection of books in England and Germany, chiefly for the theological department.*

Additional officers had, in the mean time, been appointed, whose names, together with those of other persons who have been connected with the college as instructors, will be given in a subsequent page.

The first commencement was held December 15, 1824, when three individuals received the degree of A. B. Among the distinguished persons who were present on the occasion, was General Lafayette.

A medical department was organized in September, 1824. In addition to Professors Sewall and J. M. Staughton, already named, several gentlemen were appointed professors. A course of lectures was commenced, in March, 1825. The professors, from their own funds, erected, in 1827, in Washington, a medical hall, of brick, three stories high, and containing commodious lecture rooms. About eighty students have been graduated in medicine, in this department.

A law department was organized, in 1826, by the appointment of the Hon. Judge Cranch and William T. Carroll, Esq., as professors. A course of lectures was soon after delivered to a small class of students.

The prosperity of the college, which was so cheering for a few years, soon received a disastrous check, from occurrences, which we have neither space nor disposition to narrate minutely. Heavy debts had been contracted, extensive loans procured,

* It may be proper to state, that Professor Chase considered it to be his duty, to devote his life chiefly to aiding in the preparation of young men for the ministry. Becoming convinced, by various circumstances, that his labors, for this purpose, could be more successfully employed at another point, and that his post in the college could be filled without injury to the institution, he resigned his office, in August, 1825, and soon after removed to Newton.

and large contracts made. The means of payment were not obtained, public confidence was shaken, and a rapid decline was the inevitable result. The President and the other officers retired from the college, in April, 1827, and the exercises were wholly suspended for one year. Such was the melancholy fate of the Columbian College. We might dwell long upon this humiliating failure,—this deplorable blight of prospects as fair as ever cheered the infancy of a literary institution. But it would be an unpleasant task, and unavailing for any useful purpose. It is sufficient to say, that the downfall of the college did not result from a want of skill and fidelity in the Faculty. There was no lack of students. There was no deficiency of zeal and of upright intentions, on the part of the trustees or of the agent. The grand error lay, in contracting heavy debts, with too confident a reliance on the success of efforts to collect funds. For this error, Mr. Rice was mainly, though not exclusively, responsible. The project of rearing a college at Washington was, in itself, a bold and noble one, such as no common mind could have formed. The motives of Mr. Rice, in founding the institution, were, undeniably, generous and pure. He believed, that it would be a powerful agent in furnishing the denomination with well-educated missionaries and pastors, as well as in spreading through the nation the benefits of learning. He toiled for the college, with a degree of diligence and self-sacrifice seldom, perhaps never, surpassed. But he, like most men of great energy and decision, had somewhat too much confidence in his power of executing his purposes. He had been successful in his efforts to obtain funds for the mission, and for the college. He had no doubts of his ability to meet any engagements. He was disposed, therefore, to look rather at the desirableness of his plans, than at the means of accomplishing them. His heart devised liberal things, and, in the ardor of his zeal, he did not hesitate to assume pecuniary responsibilities, with an undue reliance on his health, his energy, and his success in collecting funds. Regardless of money, himself, he counted too confidently on the liberality of others. Bold and decided in his temperament, he was too apt to follow his own convictions of duty, and to consult his own mind, instead of coöoperating with his associates. Pressed by pecuniary embarrassments, he was obliged to expend that time in devising temporary expedients, which he had expected to

employ in making collections. Like other men, in similar circumstances, the expedients resorted to, in times of exigency, were such as were practicable, rather than such as a wise financier would have adopted, or as he himself would have voluntarily chosen. He was, moreover, unaccustomed to the details of business, to a mechanical accuracy in keeping accounts, and, in short, to those practical habits, which often belong to very inferior men, but which are indispensable to a prudent and safe prosecution of any enterprise.

These facts,—which, we suppose, the warmest friends of Mr. Rice will readily admit,—sufficiently account for the disasters of the college, without impeaching the purity of his purposes, or abating, in the least, his claim to our admiration for the loftiness of his aims and the self-devotion with which he labored to accomplish them. We have thought it our duty, as faithful historians, to assign the real causes of the failure. It is due to the denomination, that these causes should be understood. It is due to Mr. Rice himself, that he should be exonerated from any undeserved reproach, and that his errors should be shown to be the result of his temperament, his habits, and his peculiar situation, rather than of any want of integrity.

We have said, that Mr. Rice was not exclusively responsible. We will say, with frankness, that we consider many others to be sharers in the responsibility. The whole denomination, perhaps, in the fervor of feeling with which they welcomed Mr. Rice, on his return from India, lavished on him praise and confidence, which no man can receive without injury. He was thus encouraged to rely unduly on his influence, and to confide in his own mind. Those who were associated with him, on boards and committees, did not always use aright their opportunities of counselling and guiding him. The Convention may have erred in forgetting, amid their generous attachment and well-deserved confidence, that no man can, with safety to himself and others, be praised too highly, or left to the uncontrolled guidance of his own understanding. God has made every man, to a certain extent, his brother's keeper, and no man ever fails in duty, or falls into errors, without bringing upon some of those around him a portion of the blame as well as of the injury.

We will now return to the affairs of the college. We have always thought, that God meant to teach us a salutary lesson

of wisdom and humility. Some pride was, we may fear, mingled with the feelings with which the college was regarded. The anticipated grandeur and potency of the instrument sometimes diverted consideration from the real source of strength and prosperity. We believe, that God designed to humble his people, by disappointing their expectations, and yet to remember mercy, by saving the enterprise from utter ruin, and, in due time, honoring the college with his favor.

The entire wreck of the institution might have been expected to ensue, in April, 1827. The students were dispersed, the officers had retired, and the doors were closed. Heavy debts existed, and it seemed inevitable, that the whole property on College Hill should be brought to the hammer, to satisfy the creditors. There would have been no want of purchasers. If no Protestant denomination had chosen to buy the premises for a fraction of their value, and to rear a flourishing college, the Catholics would probably have seized the opportunity, to make that beautiful eminence, and those well-appointed buildings, the site of a papal engine for spreading darkness.

It is a signal proof, as we regard it, of the interposition of God in behalf of the college, that he inclined the creditors to a patient forbearance, and that he has raised up a succession of men, who have devoted themselves, with a noble generosity, to the rescue of the institution. An attempt to raise \$50,000, which was commenced in 1826, was prosecuted with great zeal and energy, by the Rev. Elon Galusha; and though the whole sum was never obtained, yet essential relief was derived from the effort. Soon after the operations of the college were suspended, the Rev. Dr. Semple, of Virginia, consented to become the general agent, and president of the board of trustees. He removed his family to Washington, in August, 1827. His high character tended to inspire new confidence, and his labors for the college were of the utmost importance. By his efforts, in great part, Congress were induced to rescind certain contracts, by which the college was held indebted to the government to a large amount. The other creditors were persuaded to relinquish thirty-five per cent. of their claims. Considerable progress was made, in these and other ways, towards the relief and resuscitation of the College. In April, 1828, the course of instruction was resumed, and it has been continued till the present time. In June, 1828, the Rev. Dr. Chapin was elected President. He immediately entered on his duties,

which he has since discharged with signal ability, prudence and perseverance, amid many trying discouragements. To him and to Professor Ruggles, as well as to many other individuals, the college is indebted for labors and sacrifices, which are in the highest degree honorable to them, and for which they deserve the gratitude of every friend of the institution.

Since the college was re-opened, there has been a gradual improvement in its pecuniary state. The debts, which once amounted, in all, to \$135,000, have been reduced, in various ways, to about \$20,000. A small fund has been obtained by Mr. Rice, the interest of which is devoted to the support of the President. In July, 1832, Congress made a grant of land, in the city of Washington, valued at \$25,000, with a provision, that the land should be sold, and the proceeds vested in public stocks, the interest only of which to be appropriated to the support of the Faculty. This property remains unsold, in consequence of the financial embarrassments of the city; but it is believed, that it will eventually become very valuable. The Rev. Eli Ball and the late Rev. Abner W. Clopton have labored to raise funds. The latter had devised, and would probably have accomplished, if his life had been spared, a plan for the complete relief of the college. Rev. Adiel Sherwood has become the agent, and we anticipate the most gratifying results from his efforts.*

It is due to Mr. Rice, also, to say, that he continued, till his death, to labor for the college. Under circumstances, which would have disheartened almost any other man, he persevered in soliciting funds, which were of essential benefit in sustaining the operations of the institution. Without any official authority, without any compensation, dependent for his personal support on the liberality of his friends, he labored to rescue the institution, with a resolute self-devotion and energy of will, of which very few examples can be found. He died, at last, of a disease originally contracted in India, though increased, undoubtedly, by his hardships and toils. The college, which had been the constant object of his labors and his prayers, occupied his

* At a public meeting, in Richmond, Va., December 6, 1836, Mr. Sherwood stated, that besides certain good subscriptions, on Mr. Clopton's plan, the sum of \$15,000 is now necessary, to pay the debts of the college. It was resolved, by the meeting, that \$3,000 of this amount ought to be raised in Virginia. The sum of \$1250 was immediately raised, and a committee was appointed, to complete the subscription.

last thoughts. He directed, that his horse and carriage, his only property, should be sent to the agent of the college. There is, it seems to us, a moral sublimity in this scene.

The number of students, who have been connected with the college, since it was reopened, has not been large; a natural consequence of its embarrassments.

A few facts will show, that the college, notwithstanding its trials, has already conferred great benefits on the denomination and on the country. They indicate what might be expected, if it were fully relieved, and placed on a proper basis.

The number of students, who have passed through the regular course, and taken degrees, is sixty-five, viz.,

| | |
|--------------------|----|
| Graduates in 1824, | 3 |
| " 1825, | 13 |
| " 1826, | 13 |
| " 1829, | 8 |
| " 1831, | 11 |
| " 1832, | 3 |
| " 1833, | 4 |
| " 1834, | 2 |
| " 1835, | 5 |
| " 1836, | 3 |
| | — |
| Total, | 65 |

But the number of graduates is not a measure of the real usefulness of the college. There have been *two hundred and twenty-five* students connected with the college classes, though only sixty-five of the number completed the course, and received degrees. It is more customary, at the institutions in the Middle and Southern States, than in eastern colleges, for students to enter on their professions, without finishing their course of studies, and taking degrees. In addition to the students who have been connected with the regular classes, there have been *two hundred and fourteen*, who have received instruction in the preparatory department, and who did not enter the college; making a total of *four hundred and thirty-nine* students, who have received more or less instruction on College Hill, in the course of fourteen years. Not many of the colleges in our country have had a greater number of students connected with them, during the same space of time.

We subjoin a few interesting facts, in the language of our correspondent:

"Fifty-three individuals, who have entered the ministry,
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have been wholly or partially educated here. There are eleven now in the college classes, who expect to spend their lives in the ministry. Eight of our former students are professors in theological schools and in colleges. Several are, or have been, members of our legislatures. Forty-three, as accurately as I can ascertain, have studied medicine, and fifty-six have studied law. The friends of the institution may look with pride, or satisfaction, at least, on the young men, scattered throughout our country, who have been educated here. I think, they will not suffer by a comparison with an equal number of their age, from any institution in our country. This is one green spot, on which the eye may rest with pleasure, when surveying our extraordinary history, marked as it is by so many painful desolations.

“ We have now twenty-seven in the college classes, about half of whom are professors of religion, and all, with scarcely a single exception, perfectly moral young men, and assiduously following their studies. Several more are expected to enter soon. A growing confidence in the stability and importance of the college is pervading the south ; an indication, we hope, of the approach of better days.

“ The course of study has, from the beginning, been substantially the same as in our best institutions. The chief reliance has been on recitations, or the daily examinations, accompanied, on the part of the instructor, with familiar illustrations,—the most efficient means, it is believed, of making thorough and well-trained scholars. Some more development has been attempted, than is usual, of the powers the young men may have possessed for writing and speaking ; some peculiar advantages for improvement in such exercises being enjoyed at this institution, by the opportunity offered to hear the ablest men in our national halls of legislation, and in our highest court. These profound discussions, accompanied, as they sometimes are, by the most thrilling and elevated passages of eloquence, delivered, too, in a manner impassioned, and yet tempered with dignity, cannot well be witnessed, without producing a powerful and valuable influence upon the minds of our students.

“ The institution has a delightful site, on the high range of ground, north of Washington City, a mile from the President’s house, and two and a half from the capitol. It commands a view of the city, the Potomac and Alexandria, and a distant

prospect of Mount Vernon. The buildings are, a college edifice, one hundred and seventeen feet by forty-seven, of five stories, including the basement and the attic, having forty-eight rooms for students, with two small dormitories attached to each, and the chapel and offices of the steward's department in the lowest story; another edifice, of the same dimensions, but partially erected, which is connected with the first by a building of one story, eighty feet by forty, designed for a refectory; two very commodious dwelling-houses, for professors; and a Philosophical Hall, containing apartments for the apparatus, for lecture-rooms, and for the classical school. All its buildings are of brick, and remarkably well finished and arranged. Of the forty-seven acres, embraced in the college grounds, about thirty are devoted to gardens and tillage. It has a library of between three and four thousand volumes, obtained, principally, in England and Germany, and well adapted to its design. The philosophical apparatus is ample, and of a superior order, having been procured in Europe.

"To correct a false impression, which some have entertained, that the expenditures of this institution have been of an enormous amount, it may be well to state, that the collections, in this country and in Europe, from 1819 to the present time, do not exceed \$130,000, as the books of the treasurer will show. Within the two years past, some of our colleges,—Yale and others,—have received contributions, amounting to more than \$100,000 to each. The disastrous expenditures of past years were undoubtedly great, but not to the extent which some have represented."

The following is a list of the officers of the college, in its various departments, from the commencement:

PRESIDENTS.

| | Elected. | Resigned or died. |
|---------------------------|----------|----------------------|
| William Staughton, D. D., | 1821 | 1827 |
| Stephen Chapin, D. D., | 1828 | |

PROFESSORS.

| | | | |
|------------------------------|-----------------------------------------------------------------|------|------|
| Irah Chase, A. M., | Learned Languages and Bib. Literature, | 1821 | 1825 |
| Alva Woods, A. M., | Math. and Nat. Philosophy. Ecc. History and Chr. Discipline, | 1821 | 1824 |
| Josiah Meigs, LL. D., | Experimental Philosophy, | 1821 | 1822 |
| Thomas Sewall, M. D., | Anatomy and Physiology, | 1821 | |
| James M. Staughton, M. D., | Chemistry, Geology and Surgery, | 1821 | 1830 |
| Elijah Craven, M. D., | Botany, | 1822 | 1823 |
| William Ruggles, A. M., | Mathematics and Natural Philosophy, | 1824 | |
| Thomas Henderson, M. D., | Theory and Practice of Medicine, | 1824 | 1833 |
| Nicholas Worthington, M. D., | Materiæ Medicæ, | 1824 | |
| Alexander M'Williams, M. D., | Botany, | 1824 | |
| Edward Cutbush, M. D., | Chemistry, | 1825 | 1827 |
| Frederic May, M. D., | Obstetrics, | 1825 | |

| PROFESSORS. | Elected. | Resigned or died. |
|---------------------------|---------------------------------------|----------------------|
| Alexis Caswell, A. M., | Learned Languages, | 1825 1827 |
| Hon. William Cranch, | Law, | 1826 1828 |
| William T. Carroll, Esq., | Law, | 1826 |
| Richard Randall, M. D., | Chemistry, Inst. Med. and Med. Juris. | 1827 1828 |
| Thomas P. Jones, M. D., | Chemistry, | 1828 1833 |
| James C. Hall, M. D., | Surgery, | 1830 |
| William Boulware, A. M., | Learned Languages, | 1832 1833 |
| John O'B. Chaplin, A. M., | Latin and Greek Languages, | 1833 |
| TUTORS. | | |
| Rufus Babcock, A. B., | | 1821 1823 |
| William Ruggles, A. B., | | 1822 |
| Samuel Wait, A. B., | | 1822 1826 |
| Alexis Caswell, A. B., | | 1822 |
| Henry K. Green, A. B., | | 1824 1826 |
| James D. Knowles, A. B., | | 1825 1825 |
| Thomas J. Conant, A. B., | | 1825 1827 |
| R. E. Pattison, A. B., | | 1826 1827 |
| John Boulware, A. B., | | 1827 1829 |
| Paschal Carter, A. B., | | 1829 1829 |
| William Boulware, A. B., | | 1829 |
| Henry J. Foster, A. B., | | 1831 1832 |

The names of the teachers in the preparatory school are not given in the above list, as they were not, properly speaking, members of the Faculty. There have been fifteen or twenty, since the school was established. There have been, also, three or four teachers of French.

The present Faculty of the college proper, or classical department, are :

Stephen Chapin, D. D., President, and Professor of Moral and Intellectual Philosophy and Belles Lettres.

Thomas Sewall, M. D., Professor of Anatomy and Physiology.

William Ruggles, A. M., Professor of Mathematics and Natural Philosophy.

Alexander M'Williams, M. D., Professor of Botany.

William T. Carroll, Esq., Professor of Law.

John O'B. Chaplin, A. M., Professor of Latin and Greek Languages.

John L. Lincoln, A. B., Principal of the classical school.

The question now presents itself, is it the duty of our churches, to relieve and endow the college? We reply, that, in our opinion, it is their duty, as Baptists, as Protestants and as Christians.

We have already stated, that the denomination are considered, by the public, as the founders of the college; and the agency of the General Convention in its origin was of such a kind as to create and justify this impression. The creditors have relied, and they still rely, on the honor of our churches. We cannot evade this moral responsibility. It is a rule of

ethics, that expectations, which we voluntarily excite, we are bound to fulfil. The Convention did, undeniably, by a long series of acts, permit themselves to be regarded as the real founders of the college. They may show, that they are not legally liable for its debts, and they may refer to their resolutions of 1826; but will this satisfy those who had previously given and lent money, under the impression, that the Convention, as the representatives of the Baptist churches, reared the college, and would not suffer it to sink?

But, aside from considerations of this kind, let us look at the simple facts of the case:—There is a college at Washington, with land, buildings, library and apparatus, sufficient for all its present necessities. There are, too, funds, to some extent, secured to the college. The institution is now under the entire control of the Baptists. Would it be right, to sacrifice the valuable property invested there, and lose the opportunity of securing to ourselves the advantages which spring from a well-regulated literary institution, because we are unwilling to pay the remaining debts, and to furnish a reasonable sum for the endowment of the college? Shall we renounce the moral influence, which any denomination derives from a flourishing seminary? Shall we cast away the power, which we might thus wield, of making, at the very heart of the nation, and in the presence of all the distinguished men who constantly or occasionally reside at Washington, impressions in favor of our views of truth and duty? Shall we, after having done so much for the college, fail now, for the want of a small effort to finish the work? Shall we desert the Faculty, who have labored and suffered so long, and so patiently, with the hope, that the churches would finally come to their help?

There can be, we trust, but one answer to these questions. There is no deficiency of wealth. We presume, that there are, at least, a thousand men in our churches, any one of whom could pay the debts of the college, and endow it amply, without interfering with any of his other duties. Is there not some individual, who will now claim for himself the privilege of raising the college at once to respectability and usefulness, and thus endear his name to future generations? Will not the denomination, certainly, supply the necessary funds? The duty may lie more directly on the southern churches; but the north must not withhold its aid. The responsibility, whatever it may be, belongs to the whole body; the benefits which

would flow from the prosperity of the college, would be shared by all the churches. We estimate very highly the advantage of bringing together students from different sections of the country. We believe, that the denomination is now enjoying great benefits, from the attachments formed by the officers and students who have already been connected with the college. They are dispersed over the country, occupying many of the most important posts, and prepared, by their knowledge of each other, and their mutual affection, to coöperate more readily in advancing the great cause.

But, as Protestants, we ought to sustain the college. It is situated in the midst of a strong papal influence. Baltimore is the focus of the Catholic power in this country. It is the seat of the archbishop, whose immediate diocese includes Maryland, Virginia and the District of Columbia. In this diocese, there are three colleges: St. Mary's, at Baltimore; Mount St. Mary's, near Emmetsburg; and Georgetown College, at Georgetown, D. C.; one diocesan seminary; two other respectable seminaries; two regularly instituted convents; six other female academies, under the direction of the sisters of charity; and sixty-seven priests, not including those connected with the colleges and theological seminaries. The Catholics in the District of Columbia are numerous and wealthy. Most of the foreign ministers and their families are Catholics, and add not a little to the strength and attractiveness of that denomination. Popery, therefore, bears an imposing aspect at the seat of government; and we believe, that members of Congress and others often receive an impression which is not favorable to the interests of truth. There is no Protestant college in the District, except the Columbian College, and many Protestant youth are sent to the Jesuits' College, at Georgetown, which is furnished with a large number of instructors, extensive buildings, and a very valuable library. It is now flourishing, but the course of study, and the whole influence which operates on the students, are fitted to make them papists.* How immensely important, then, that there be, on precisely the spot occupied by the Columbian College, a Protestant institution, of a high order! We firmly believe, that no other measure

* Our correspondent says, "From what I can learn, their course of study, except in languages, the Latin particularly, is not of that elevated and manly cast which is pursued in our best colleges. Logic, I am told, is taught by lectures delivered in Latin, and probably metaphysics, also.—*Ex ungue.*"

would tend so powerfully to counteract papal influence in the United States, as the successful operation of such a college in the District of Columbia. If there were no such institution there, it would be wise for Protestants to erect one without delay. Its influence would be great on the District itself, by withdrawing the sons of Protestant parents from the Jesuits' College;* and it would, in a thousand other ways, aid in spreading truth, and checking the advance of popery.

As Christians, however, and without reference to any particular forms of error, we ought to rally round the college. It is now in our hands, and we have the power of securing for it a pure religious influence. If we allow it to sink, others will take charge of it. There will be a college on that spot, but we know not under what influence it would rise. If it were not Catholic, it might be some other, not more conducive to the prosperity of Zion. Can we, without guilt, suffer an instrument, of stupendous power for good or evil, to pass out of our control, while we are able to employ it, directly and purely, to advance the glory of God and the salvation of men?

We might speak of our duty as patriots. The spread of sound learning and of pure religion is the most effectual method of advancing our national prosperity. The operation of a well-regulated college at the seat of government would be eminently favorable to the union, peace and general happiness of the nation. It would draw together young men from all sections of the country, and would cement their hearts by ties, which would add no slight degree of strength to the bonds of national union. It would place them in the presence of the greatest men of the nation, would rouse their patriotism, and inspire them with a generous ardor. The importance of a national university was felt by Washington, and he strongly desired and recommended, that one should be established. But the measure has not been adopted, and it is not probable, that it ever will be. We do not wish to see a national university, for we should not expect, that an institution, under the control of Congress, and exposed to the agitations of political excitements, would prosper. But we do desire, that there should be, at least, one good college in the District. If the Columbian College shall revive and prosper, there will not,

* When the Columbian College was first opened, the Catholic college at Georgetown was almost deserted. It has since flourished, in no small part, by the disasters of our institution.

we may presume, be another Protestant institution of the kind established, for many years.* This consideration furnishes a strong inducement to make the Columbian College worthy of its position in the capital of the nation,—worthy of ourselves,—worthy of our Redeemer.

EDITOR.

ARTICLE XII.

ROBINSON'S LEXICON OF THE NEW TESTAMENT.

A Greek and English Lexicon of the New Testament. By EDWARD ROBINSON, D. D., late Professor Extraordinary of Sacred Literature in the Theological Seminary, at Andover. 8vo. pp. 920. Boston. Crocker and Brewster. 1836.

MORE than two hundred and fifty years have passed away, since the attention of the learned in Europe was attracted to the character of the Greek diction of the New Testament. From the days of Beza and of Robert Stephens to the present time, much has been written on the subject. In 1629, *Pfochen* published an essay,† the object of which was to prove, that whatever had been considered as peculiarities of the New Testament style, similar expressions are found also in the

* Our correspondent says: "Some have thought, that this college will be injuriously affected by the Smithsonian institution, to be established in Washington. It is not yet known what form it will take. The best informed men think, that it will be like the German universities; that the instruction will be given by lectures only; that the students will not be under the government of a Faculty; and that the lectures, library, cabinets, &c., will be open to all, without expense. If it should be thus organized, I cannot perceive, how it can injure this institution. On the contrary, young men pursuing their studies here might attend the most important lectures, and have access to its library, cabinet, &c. Such an institution would probably call together men of the highest distinction in the various departments, and thus make Washington, in a degree, become a centre of science and literature, and, consequently, more attractive to students. There can be no question, I think, that it will be so different, in its object and general character, from ours, that we shall have no conflicting interests, but shall receive mutual support; to what extent, it is impossible now to decide."

† *Diatribe de Linguae Graecæ Novi Testamenti Puritate.*

works of good classic Greek writers. And he was followed by many, who thought the honor of the Christian religion involved in maintaining the classic purity of the style employed by the apostles. He was opposed by *Gadaker* and others, who, not unfrequently, went to the opposite extreme, while they maintained, unanswerably, that the style is Hebraistic.

There was much truth on both sides; just as, at a more recent period, there has been much truth on both sides, in a kindred controversy, namely, respecting the prevalent language of Palestine in the time of our Lord and his apostles. *Pfannkuche* has proved, that it was Syro-Chaldaic or Aramæan, a dialect substantially Hebrew; and *Hug* has proved, that it was Greek. The truth seems to be, that both were prevalent.

The characteristics of that species of Greek in which the books of the New Testament were written, have, at length, been very satisfactorily ascertained. Indeed, in most respects, they have been well set forth in many works of former ages. To say nothing of other valuable writers in our own language and in others, there is a lucid and pretty correct statement on this subject, in *Campbell's* Preliminary Dissertations, a work which will long continue to be worthy of being attentively studied. But since the publication, in 1810, of the brief and masterly Essay on the Nature and Character of the Greek Diction of the New Testament,* by that much lamented scholar, the younger Professor *Planck*, of the university of Gottingen, the whole subject has been the best understood and the most happily illustrated.

The Greek employed in the New Testament is not the Greek of Athens, in the days of her refinement and classic elegance; but it is the Greek, which, after the conquests of Alexander, and the subsequent political changes, had come, in the beginning of the Christian era, to be far more generally spoken than any other language among the nations embraced in the Roman empire. It was spoken, not to the exclusion of the appropriate language of any of those nations, but in addition to it; and in each nation, it naturally received a tinge, more or less considerable, from the native idiom and the habits of the people. Among the Jews, this was very considerable, especially on religious subjects. For on these subjects, they

* *Commentatio de vera Natura atque Indole Orationis Græcæ Novi Testamenti.*

had received much instruction. ‘Unto them were committed the oracles of God ;’ and they were in the daily use of an extensive collection of religious books. These sacred books, too, had been translated from the Hebrew into Greek, in so literal a manner as to retain much of the Hebraistic idiom, and to give to many Greek words a signification before unknown, but a signification perfectly intelligible to a person familiar with the original, or accustomed to a dialect substantially Hebrew. Such, we know, were the writers of the New Testament ; and the language which they have employed is *the later Greek, as spoken by foreigners of the Hebrew stock, and applied by them to subjects on which it had never been employed by native Greek writers.*

In view of these facts, it is manifest, that there is ample scope for a Lexicon of the New Testament, in addition to all the general lexicons of the Greek language, from the great treasury, the *Thesaurus* of Henry Stephens, to the manual for schools. It is manifest, too, that in preparing the New Testament Lexicon, regard should be had, constantly, to the sources of the New Testament diction, both to the Hebraistic and to the Greek.

In the course of the seventeenth and eighteenth centuries, not fewer than about *forty* Greek lexicons of the New Testament were published. These, of course, differed greatly from each other in their plan and extent, and in their merits of execution. Near the close of the eighteenth century, *Fischer* published his valuable work,* on the faults of the more important of these lexicons. At first, it appeared in the form of separate essays ; but it came forth from the Leipsic press, as a whole, in 1791. In the same year, *Schleusner* published his lexicon, which, for thirty years, held the first rank, and, during that period, passed through, at least, six large editions ; a sufficient proof of its possessing no ordinary merits, notwithstanding some considerable faults.

In 1822, appeared *Wahl's* Philological Key of the New Testament ; and in 1824, *Bretschneider's* Lexicon. These works now hold in Germany the preëminence which was once accorded to that of Schleusner ; but they may soon be summoned to give place to a new work, which, we understand, is in a course of preparation by *Winer*, the distinguished grammarian of the New Testament Greek.

* *Prolusiones de Vitiis Lexicorum Novi Testamenti.*

In 1825, the author of the Lexicon before us published, at Andover, a translation and revision of the work by *Wahl*, which we have just mentioned. After this, he resided several years in the universities of Halle and Berlin, where he prosecuted his studies with distinguished vigor and success. Since his return to this country, in 1830, the labors and studies in which he has been occupied have also been well adapted to increase his qualifications as a lexicographer of the New Testament; and he has rendered highly important services, in publishing a revision of Calmet's Dictionary of the Bible, and a translation of Buttmann's larger Greek Grammar, but especially in editing the Biblical Repository the first four years of its existence. However we may differ from him on some points, we cherish for him unfeigned Christian love and profound respect; and, so far as truth and conscience permit, we rejoice in every opportunity of commanding his labors to the favorable regard of our brethren.

The following extract from the Preface will be read with interest:

"Since the autumn of 1833, the author's labor upon this work has been uninterrupted; so that, comparatively speaking, scarcely a day has elapsed, of which the largest portion has not been spent upon the volume here given to the public.

"It was at first supposed, that a revision of the former work was all that would be necessary. But in the lapse of eight years, devoted to studies of this nature at home and abroad, the author's own views and principles, in respect to lexicography and philology in general, had naturally become farther developed and in some parts modified. In the same interval, too, the progress of science in this department, as in others, had not ceased to be onward; new editions of the lexicons of *Wahl* and *Bretschneider* had appeared; *Winer* had pushed his researches further, and brought the results into a better form; and, above all, the labors and improvements of *Passow* had been spread before the world. In this state of things, an attempt merely to re-model an imperfect foreign work seemed hardly advisable. It appeared, therefore, to the author and his friends, decidedly preferable, that, calling no man master on earth, he should go on and prepare from the New Testament itself, and from the auxiliary sources, a new and independent work, adapted to the wants of students in our own country. In doing this, he has been able to resort to all the sources from which *Wahl* and *Bretschneider* drew their materials; and, while he has freely availed himself of their labors, he has found occasion, on every page, to distrust their judgment and accuracy, and to turn from them habitually to the original authorities. Accordingly, the present volume is, throughout, the result of the author's own investigations, and, with a few slight exceptions, has been sent to the press wholly in manuscript."

The general principles adopted by Dr. Robinson, for his guidance in the preparation of his Lexicon, commend themselves to our approbation. He informs us, that he has devoted special attention to the following objects :

1. To give the etymology of each word, so far as it appertains to the Greek and Hebrew, and occasionally to the Latin.

2. To assign first to each word its primary signification, whether found in the New Testament, or not; and then to deduce from it, in logical order, all the significations which occur in the New Testament; to discriminate always between the intrinsic significations of a word, and those senses in which it may be employed through the force of adjuncts, and thus diminish the multiplicity of meanings given by Schleusner and other earlier lexicographers; and to bring out to view the force of prepositions in composition.

3. To give the various constructions of verbs and adjectives with their cases and with other adjuncts; and to note and explain unusual or difficult constructions, by reference to grammatical rules and to the usage of other writers.

4. To exhibit the different forms and inflection of words, so far as seemed proper in a lexicon, and especially to explain any irregularity of form.

5. To illustrate the usage of the writers of the New Testament, in all cases, by a reference to both the elements of which the New Testament idiom is composed; "on the one hand, to the Hebrew element, or Jewish Greek, and on the other, to the *common* or later idiom of the Greek language."

6. To interpret difficult passages, so far as the limits of a lexicon permit.

7. To refer, in each article, to most of the passages in the New Testament in which the word is found, and thus make the Lexicon, to a great extent, a concordance of the New Testament.

Such, substantially, is the author's plan; and we think, that he has executed it, for the most part, with fidelity, erudition and judiciousness. It gives us pleasure to add, that, notwithstanding some errors, considering the difficulties of the case, we deem the general correctness attained in the printing to be creditable to the press from which the work has proceeded. As a whole, the Lexicon is, certainly, worthy of high commendation. If we compare it with the work published in London, nearly two hundred years ago, by *Edmund Leigh*,

entitled "CRITICA SACRA, or Philological and Theological Observations upon all the Greek Words of the New Testament, in order alphabeticall," or with the more recent English work by *Parkhurst*, we cannot fail of being deeply and gratefully impressed with the progress which has been made in this department of lexicography.

But we are confident, that our author will not permit himself to consider his Lexicon as perfect; and on several points, we had intended to make a few animadversions. Over most of those points, however, we must now pass in silence, for the want of time and of room.

To many who will have occasion to use this Lexicon, its value would have been not a little increased, had the author prefixed a short but clear statement of the titles and editions of classic and other works to which he has referred, and an explanation of the principal abbreviations which he has employed. Sometimes, he has mentioned the particular edition of a work, in connection with a reference; but too often he has omitted to mention it any where. And here, though it may seem a small matter, yet, as lovers of pure English, we may be permitted to say, that we should have been gratified, had he employed a little of his well-known taste and skill, in devising a few abbreviations, which would be quite as convenient and as becoming in a Greek and *English* lexicon, as "*seq. genit.*," or "*c. acc.*," &c. Sometimes, he has most happily illustrated and confirmed the meaning of a word or phrase, by presenting the passage itself of a Greek author in which it occurs. We regret, that this has not been done far more frequently than it has been. It would, we know, have added a few pages to the work; but they would have been pages of inestimable value to the student.

In so extensive a work, it is not surprising, if the author has occasionally overlooked what should be of great weight with a lexicographer of the New Testament, namely, the usage of the Greek version of the Old; or if he has not always duly considered the context of the passage in the New Testament; or if he has, in some instances, relied too implicitly on authorities furnished to his hand by so respectable a writer as *Wahl*. We give a single illustration: On page 612 (under the preposition *παρ*, I. b., near the close), in explaining the phrase *δι παρ ἀντοι*, Mark 3: 21, after giving correctly the proper signification, *those from near him*, he adds, "i. e., his kindred,

relatives." Now, this explanation we think to be incorrect. And if he had referred to passages in the Septuagint (2 Sam. 2: 31. 1 Macc. 7: 32, 41. 9: 44, 58. 13: 52, and 16: 16), it would have been manifest, that the phrase is often used respecting those of one's company, when they were not "his kindred, relatives." The context, also, in Mark (3: 20—31), seems to indicate, that the evangelist is to be understood as mentioning, 1. the going out of some *friends*, some of the Saviour's company, to induce him to come in; and, 2. the going out of his mother and brethren afterwards, for the same purpose. In the passage in Josephus (Antiq. I., 10: 5), to which reference is made, the phrase is used to denote, not one's kindred, but his household, his company of servants. "Then he" [Abraham, *καὶ πάντες δι παρά ἀυτοῦ, καὶ δι πάντας ισραηλος*] "and all the males of his household, and his son Ishmael, were circumcised immediately." Isaac was not yet born. Compare Gen. 17: 24—27, and 21: 1—5.

On page 7, under the word *ἀγιάζω*, to *make clean*, and then, metaphorically, to *make clean* in a moral sense, to *purify*, to *sanctify*; after having explained *δι ιγιασμένοι*, *those who are sanctified*, as meaning Christians in general, Dr. Robinson introduces, in this connection, the celebrated passage, 1 Cor. 7: 14, and interprets it thus: "The unbelieving husband or wife is *made clean or sanctified*, i. e., is to be regarded, not as unclean." So far, the interpretation is sufficiently correct; but it is added, "not as an idolater, but as belonging to the Christian community." We wonder much, that he did not perceive the incongruity which is here exhibited. An unbeliever, an idolater, to be regarded, not as an idolater, but as a Christian! To us, it seems evident, that the apostle is speaking, not concerning the reception of an idolater into the Christian community, but concerning his treatment by a believing wife, in the daily intercourse of the family. Shall she, in a Judaizing and Pharisical spirit, regard him as unclean, as one with whom she must have no connection? Shall she separate herself from him? No, the apostle teaches. She must not regard him as unclean, and thus violate her matrimonial obligations. Christianity does not sunder the sacred ties of marriage, nor annihilate those ordinances of God by which the endearing relations of the family have been constituted. It encourages the believing wife or the believing husband to live faithfully and kindly with a wedded partner, though that part-

ner be an unbeliever, on the same principle on which it encourages Christians to live familiarly with their children, though their children may not yet have become believers. In confirmation of this view, we refer our readers to the context and to Acts 10: 14, 28. Rev. 12: 2. Josh. 3: 5. 2 Sam. 11: 4. 1 Tim. 4: 5. Lev. 11: 41—44, and 10: 14.

On page 125, our author has given as the primary signification of *βαπτίζω*, to *immerse*, to *sink*, and has quoted passages, to confirm it, from Polybius, Epictetus, Josephus, and Diodorus Siculus. Then he adds, "In the New Testament,

"1. To *wash*, to *cleanse by washing*, trans. Mid. and aor. 1 Pass. in middle sense, to *wash one's self*, to *bathe*, to *perform ablution*.

"2. To *baptize*, to *administer the rite of baptism*, either that of John or of Christ. Pass. and Mid., to *be baptized*, or to *cause one's self to be baptized*, i. e., genr. to *receive baptism*."

Under number 1, he introduces Mark 7: 4, *εαν μὴ βαπτισθαι*, and adds, "coll. v. 3, where it is *νιψωνται*," as if these two words signified the same thing, or were used to express the same act. But, surely, Dr. Robinson ought to have remembered the statement made by Dr. Jahn, in his Biblical Archaeology, § 320:

"The *washing of hands* before meals (a custom which originated from the practice of conveying food to the mouth in the fingers), was eventually made a *religious duty*, on the ground, that if any one, though unconscious of the circumstance at the time, had touched any thing, whatever it might be, which was *unclean*, and remained unwashed, when he ate, he thereby communicated the contamination to the food also. The Pharisees judged the omission of this ablution to be a crime of equal magnitude with fornication, and worthy of death. They taught, that if a person had not departed from the house, the hands, without the fingers being distended, should be wet with water poured over them, and then elevated, so that the water might flow down to the elbows; furthermore, the water was to be poured a second time over the arms, in order that (the hands being held down) it might flow over the fingers. This practice is alluded to in Mark 7: 3, *εαν μὴ πνγμῆ νιψονται*, and is denominated by the Rabbins, *לט*. See Buxtorf's Chaldaic, Talmudic and Rabbinic Lexicon, col. 1335. On the contrary, those who had departed from the house *washed in a bath*, or, at least, *immersed their hands* in water, with the fingers distended. The ceremony in this case (Mark 7: 4) is denominated *εαν μὴ βαπτισθαι*, and by the Rabbins *לט*. See Buxtorf's Lexicon, col. 849."

Our author ought also to have remembered the similar state-

ments by Spencer, on the Ritual Laws of the Hebrews, and by Lightfoot and others, who cannot be supposed to have been influenced by prejudice.

“For illustrating this passage,” says Dr. G. Campbell, on Mark 7: 3, “let it be observed, 1st, that the two verbs rendered *wash* in the English translation, are different in the original. The first is *νιψωται*, properly translated *wash*; the second is *βαπτισωται*, which limits us to a particular mode of washing; for *βαπτιζω* denotes to *plunge*, to *dip*.” He then adverts to the remark of Wetstein, “*βαπτιζεσθαι* est manus aquae immergere, *νιπτεσθαι* manus affundere;”* and adds, “This is more especially the import, when the words are, as here, opposed to each other. Otherwise *νιπτειν*, like the general word to *wash* in English, may be used for *βαπτιζειν*, to *dip*, because the genus comprehends the species; but not inversely *βαπτιζειν* for *νιπτειν*, the species for the genus. By this interpretation, the words, which, as rendered in the common version, are unmeaning, appear both significant and emphatical; and the contrast in the Greek is preserved in the translation: *For the Pharisees and all the Jews, who observe the tradition of the elders, eat not until they have washed their hands, by pouring a little water upon them; and if they be come from the market, by dipping them.*”

The only other passage adduced by our author from the New Testament, to sustain the signification, *to wash*, is Luke 11: 38. “And when the Pharisee saw it, he marvelled that he,” [Jesus, *δν πρωτον εβαπτισθη*] “had not first washed before dinner.” Here, too, the remarks of Lightfoot ought not to have been forgotten: “There is *בְּטִילַת יָדִים*, a *washing of the hands*, and there is *בְּגִילַת יָדִים*, a *dipping of the hands*. This clause we are upon refers to this latter. The Pharisee wonders, that Christ had not washed his hands; nay, that he had not dipped them all over in the water, when he was newly come *εξ ἀγορας*, that is, *εκ τῶν ὅχλων επαθρούς ομένων*, v. 29, *from the people that were gathered thick together.*”†

Our author next remarks, that in the Septuagint, this word *βαπτιζω* is used “for *טבַּע*, 2 Kings 5: 14. coll. v. 10, where it is *צְבַּע* and *לֹא־בָּרַךְ*.”

* *Βαπτιζεσθαι* is to immerse the hands in water; *νιπτεσθαι*, to pour water on the hands.

† Hebrew and Talmudical Exercitations upon St. Luke, p. 113, vol. 12, Whole Works, ed. 1823.

Here let the reader bear in mind, 1st, That יָדַעַת is the more generic word, like the English, *to wash* or *bathe*, and comprehends the more specific one, יָמַת, *to immerse*. The species of washing, which the prophet intended, namely, *immersion*, was manifest to Naaman, from the circumstances of the case. "Then went he down, and dipped himself seven times in Jordan." 2dly, That in the 10th verse, the corresponding Greek word, λούω, is the appropriate one to indicate a bathing of the whole body. An authority, which our author cannot but respect, Prof. Tittmann, in his work on the *Synonyms in the New Testament*, p. 175, says "νίπτεσθαι is spoken concerning any part of the body, not merely concerning the feet or the hands; but λούσασθαι, concerning the whole body."*

In neither of the two passages adduced from the *Apocrypha* (*Judith* 12: 7, and *Sirach* or *Ecclus.* 31: 2), is there any evidence, that a bathing or immersing of the whole person was not intended to be expressed.

The author concludes his illustrating the significations under number 1, by directing the reader to "compare *Lev.* 11: 25, 28, 40. *Num.* 19: 18, 19." Now, in *Lev.* 11: 25, and 28, neither the word יָמַת nor יָדַעַת in the Hebrew, nor λούω nor βαπτίζω, in the Greek, occurs at all. But in the English version, the word *wash* ["shall wash his clothes," πλυνεῖ τὰ ἱμάτια ἀντον], does occur. In the Greek version of *Lev.* 11: 40, λούσεται [shall bathe himself], also occurs; although there is nothing corresponding to it, either in the Hebrew, as found in the current editions, or in our common English version. In *Numbers* 19: 18, we find יָמַת, and corresponding to it, the future of βάπτισαι:—"a clean person shall take hyssop and dip it in water, and sprinkle," &c. [βάψει τὸν ὄδυστον—καὶ περιέχαρεν]; but we find nothing adapted to prove, that βαπτίζω signifies a partial washing, or sprinkling, or any thing short of immersion. In the remaining verse, *Numbers* 19: 19, it is said of the person who was to be cleansed from the pollution contracted by touching a dead body, "He shall" [πλυνεῖ τὰ ἱμάτια ἀντον, καὶ λούσεται ὄδυστον] "wash his clothes and bathe himself in water."

* Λούω et νίπτω, *John* 13: 11, differunt ut nostra *baden* et *waschen*. Ergo, νίπτεσθαι de quaque parte corporis dicitur, non tantum de pedibus manibusque; λούσασθαι, de toto corpore. *Acts* 9: 37. *Col.* *Homer.* *Iliad.* ω, v. 582.

But for a most Christian and scholar-like exhibition, an exhibition at once ample, brief and lucid, of the usage of the classics, of the Septuagint, of the Apocrypha, and of the New Testament, in respect to $\betaαπτίζω$, we refer our readers to Prof. Ripley's Examination of Prof. Stuart's Essay "on the Mode of Baptism." We mention this work, without wishing to depreciate other valuable works on the same subject. We mention it, not only on account of its intrinsic merits, but also because, if we do not greatly err, it has had some special claim to Dr. Robinson's attentive perusal, whether we regard him as preparing a Lexicon of the New Testament, or as having given circulation, in the Biblical Repository, to Professor Stuart's Essay.

Under number 2, we find the following remark, which might do honor to the ingenuity of an apologist for sprinkling, substituted instead of the more expressive act enjoined by our Saviour, but which, certainly, has no proper place in a lexicon professing to explain the language of the apostles.—"In the primitive churches, where, according to oriental habits, bathing was to them what washing is to us, the rite appears to have been ordinarily, though not necessarily, performed by immersion."

Where, we ask, is the evidence, that in the days of the apostles, immersion was not *always* employed as the Christian initiatory rite? None is found, as we have already seen, under number 1. None really exists in Prof. Stuart's elaborate essay, as Prof. Ripley has abundantly shown. None is presented here, under number 2; and we must not be expected to believe without evidence, nor against evidence.

The Lexicographer of the Holy Scriptures assumes, indeed, a laborious and difficult task, and a fearful responsibility. But let him be diligent and faithful; let him labor as under the eye of our common Lord, and he shall have our sympathies. He shall have our fervent prayers for his complete success.

ARTICLE XIII.

LITERARY NOTICES.

1. *Ἡ Κατὶ Διαθήκη. The Greek Testament, with English Notes, critical, philological and exegetical, partly selected and arranged from the best Commentators, ancient and modern, but chiefly original; the whole being especially adapted to the use of academical students, candidates for the sacred office, and ministers; though also intended as a manual edition for the use of theological readers in general.* By the Rev. S. T. BLOOMFIELD, D. D., F. S. A., Vicar of Bisbroke, Rutland. First American from the second London edition. In two volumes. Boston. Perkins & Marvin. 8vo. pp. 597 and 631. 1837.

THESE volumes are beautifully printed, and do honor to the Cambridge press and to the enterprising publishers. We have not space, in this number, for such a notice of the work as it deserves; but in our next number, we shall endeavor to furnish a somewhat extended review of it. We present, meanwhile, some extracts from the Preface, by Professor Stuart:

"The design of the publishers, in reprinting Dr. Bloomfield's Greek Testament, with English Notes, is to furnish the American public with a book, which is well adapted to aid the critical student of the New Testament Scriptures. Dr. Bloomfield is extensively known in England, and to some extent in this country, as an editor of the text of Thucydides, accompanied by a translation and learned notes. The first edition of his Greek Testament was sold off in about three years after its publication.

"The plan of Dr. Bloomfield's work may be briefly described to the reader. The text is formed on the basis of the last edition of Robert Stephens, adopted by Mill, and differing slightly from the Vulgate text, which originated in the Elzevir edition of the New Testament, in 1624. In a very few cases, as the editor states, alterations of this text have been admitted, which are supported by the united authority of manuscripts, ancient versions, and fathers, and also the early printed editions. All *conjectural* emendations have been carefully excluded. Before words where the reading has been altered, an asterisk is uniformly placed, and some notice is taken of the alteration in the notes. Brackets designate such portions of the text as are suspected of being an interpolation; brackets and a line drawn over the words, designate such words or phrases

as are probably or certainly spurious. Other marks are used by the editor, to indicate suspected words, or such as probably need emendation. The important readings admitted by Wetstein, Matthæi, Griesbach, or Scholz, are noticed, when not admitted, as is also any difference between the Vulgate text and that of Stephens, adopted by the editor.

"In the second edition, which is here reprinted, the editor states, that he has embodied the results of an attentive study of the reformers, Luther, Calvin and Melanethon; that he has carefully revised the punctuation and the marginal parallel references; that he has discussed more amply the claims and merits of various readings, and also various Greek and Hellenistic readings, and introduced a far greater number of illustrations of phraseology from classical writers, and from Philo Judæus and Josephus. He has also given more regular and copious introductions to all the books of the New Testament.

"As a convenient manual for the study of the New Testament, which furnishes the student with much important information and many useful hints, I can commend this work to the religious public. But, in doing this, it is not to be understood, that I pledge myself to all the results of Dr. B.'s exegetical study."

Dr. Bloomfield defends Episcopacy and the doctrine of baptismal regeneration. He leans, evidently, to the Arminian side; but, in general, the book is sound in doctrine and evangelical in its spirit. Every man, who wishes to possess a copy of the Greek New Testament, will undoubtedly prefer this edition, if his means will allow him to purchase it.

2. *The Reader's Guide; containing a Notice of the Elementary Sounds in the English Language, Instructions for Reading, both Prose and Verse, with numerous Examples for Illustration, and Lessons for Practice.* By JOHN HALL, Principal of the Ellington School. Hartford. Canfield & Robins. 12mo. pp. 360. 1836.

It is a cheering fact, that so many of the cultivated minds in our country are employed in preparing elementary books of instruction. It shows, that such minds are aware of the immense importance of popular education, and are desirous to make it more thorough and extensive. The multiplication of such books, too, shows, that there is a demand for them. We do not think such a multiplication an evil. Each book has some distinctive merit, and gains, from local causes, a wider circulation than any other could obtain. Competition quickens invention, and stimulates industry. Each author is aided by the labors of his predecessors to make his own book more perfect. There can be, and ought to be, no monopoly in this work. Let books be multiplied. Authors and publish-

ers will soon ascertain, whether a book is needed or not. A defective work is better than none; and if a book really have superior merits, the public will, sooner or later, give it the preference.

The book before us is evidently the fruit of much experience in teaching; without which no man is qualified to prepare a school-book. The author's analysis of the elementary sounds in our language appears to us accurate and judicious. Our alphabet is both defective and redundant; but it is in vain to propose any change of characters. We must do the best we can with our alphabet, as it is. A correct knowledge of its imperfections, however, is important, and measures ought to be adopted by all teachers to make their pupils acquainted with the real sounds, and not merely with the names of the characters.

Mr. Hall has many valuable directions respecting the management of the voice in reading and speaking. The evils and the remedies of bad utterance and faulty inflections are pointed out. The author has given a notation of inflections, which is more extensive than any other with which we are acquainted; and he has furnished a large number of extracts in prose and verse, to which he has applied his notation. The reader, with a careful attention to a few simple marks, is enabled to read the extracts with discrimination, propriety and force, and thus form correct habits. In the hands of a skilful teacher, this book might be made an effective instrument for training children to a better style of reading and speaking, than is now prevalent.

The author has treated briefly of prosody, or the laws of versification, and the rules by which poetry should be read. This, we think, is a very useful part of his book. Few persons can read poetry with tolerable propriety. Some ministers mangle sadly the hymns which they read in public worship.

The selected reading lessons are interesting, and of a pure moral tendency, many of them being extracts from the Bible, and they are well adapted, so far as we can judge, as exercises for practice. The only thought which struck us, in looking over them, was, that it might have been well to introduce a larger number of selections from American authors, treating of American history, biography, scenery, &c. It is important to make our school books the vehicles of information respecting our own country, and thus to nourish, early, an enlightened patriotism.

We do not understand the author's definition of accent, p. 24. "Accent is a strong and firm enunciation of a consonant

after a vowel, in the same syllable." Does this mean, that there is no accent on a syllable, unless it ends with a consonant? What, then, does he call the stress which is laid on the first syllable of na'tion, no'ble, and innumerable other words, in which, according to the old theory, the accent falls on a vowel?

We have some objections, also, to the rule on page 38: "Friendly address, invitation, kind entreaty, devotional supplications, and petition in general, require the rising inflection." By the marks attached to the examples under this rule, the author seems to mean, that in such cases, almost every sentence and clause should end with the rising slide. The following passage is thus marked:

"Ho, every one that thirsteth', come ye to the waters'; and he that hath no money', come ye', buy and eat', yea, come', buy wine and milk', without money' and without price."

It appears to us, that passages read in this way would become monotonous. In prayer, the rising slide should frequently occur, but not constantly.

The author may do well to look again at a few points like these. His book is certainly creditable to his taste and judgment, and we hope it will be extensively useful. It is handsomely printed, and well bound.

3. *The Ladies' Wreath, a Selection from the female poetic Writers of England and America, with original Notices and Notes, prepared especially for Young Ladies. A Gift Book for all Seasons.* By MRS. HALE, Author of "Northwood," "Flora's Interpreter," "Traits of American Life," &c. Boston. Marsh, Capen & Lyon. 12mo. pp. 408. 1836.

Mrs. Hale has here collected many beautiful flowers, and has woven a "Wreath," which honors her sex more than a diadem of jewels. The volume contains specimens of the poetical writings of twenty-four females, among whom are Mrs. Hemans, Miss Baillie, Mrs. Hannah More, Mrs. Barbauld, Miss Jane Taylor, Mrs. Sigeurney, Miss Gould, Mrs. Hale, and other honored names. There is a brief biographical sketch of each writer, with some critical remarks on her genius and style. These sketches are written with discrimination and taste; but there will be some difference of opinion, respecting the propriety of publishing biographical notices of living individuals in our own country, of those, especially, among these writers, who have hitherto been unknown to the public, except as anonymous contributers to periodical publications.

We shall not give any opinion on the subject. Mrs. Hale, herself, is perhaps better fitted to form a judgment on this point, than those who may offer objections.

The book contains many pieces of exquisite poetry. It is valuable, as a tasteful collection of specimens from the writings of all the female poets in the English language, of any special note. All the selections are respectable, though there is, of course, a great inequality. The volume forms a graceful present to a young lady. It is an honorable evidence, that the female mind, though it may not equal that of man, in the power of close and abstract thought, is not at all inferior,—we might perhaps say, excels,—in accurate observation of nature and of human character, in descriptive talent, and in vivacity of imagination. It proves, that the female hand, though unfitted for the sceptre and the sword, can

“Wake to ecstasy the living lyre.”

We may remark, by the way, that we object to the word “poetess,” which Mrs. Hale repeatedly uses. The true poet is a *maker*,—ποιητής,—and the mind which can exert this kingly power is of no sex.

The volume is adorned with a beautiful portrait of Mrs. Hemans, who is rightfully crowned as the queen of female poets.

Mrs. Sigourney is at the head of the American poetical sisterhood. She has the eye and soul of a poet, and she expresses her thoughts with elegance and ease.

Mrs. Hale’s poetry is marked by the vigorous sense and good taste, which appear in all her writings. But her best gifts are not those of the muse. She is one of the ablest of our prose writers, uniting the somewhat rare endowments of a sound judgment and a rich invention. She is a keen observer; and her illustrations of American character and manners are executed with a graphic spirit and skill, which Miss Sedgwick and Miss Edgeworth have rarely surpassed. Mrs. Hale has conducted the American Lady’s Magazine for several years, with great ability; and we doubt, whether any woman in our country has done more to elevate the character and to improve the condition of her sex. The sketch of her history, in this volume, is frank, but modest and dignified. No one can read it without feelings of respect for her character, and sincere desires, that efforts so noble as those which she has made, may be crowned with success.

4. *Christian Melodies; or a Collection of Hymns, adapted to the Devotions of the Closet, the Family and the Church.* By STEPHEN P. HILL, Pastor of the First Baptist Church, Baltimore. pp. 508. 1836.

Few things are more needed in the Baptist churches in this country, than a good hymn book, one which shall combine scriptural purity of doctrine, to nourish the understanding; devotional unction, to warm the heart; and poetic merit, to gratify a cultivated taste. Our churches now have a multitude of hymn books. A minister can hardly travel a hundred miles, without finding in the pulpit some compilation, unknown to him, in which he must hastily select such hymns as he can find. This diversity is a proof, that none of these books are of a very high order of merit; and some of them, it is well known, contain hymns, unsound in doctrine, destitute of the slightest claim to the title of poetry, and offensive to every cultivated mind. For this evil, a remedy is sought in new compilations. Scarcely a year passes, without the appearance of one or more new hymn books. No book, however, has yet appeared, with which the churches seem to be fully satisfied. It is well worthy of the attention of the denomination, to take measures for the preparation, by a competent person or persons, of a book, worthy to be introduced into all our churches. We may resume this topic at a proper time.

The book before us was prepared, as the author states, in a well-written and judicious Preface, "with a reference to a large and respectable section of our country, abounding in church members, attached, in the warmest manner, to the distinctive institutions and ordinances of the gospel, who manifested a desire to be supplied with a hymn book adapted to their wants." "It is well known, that, although there are many books of the kind in circulation, many of them do not unite the essential qualities of good taste and devotional fervor, in that degree which renders all attempt at improvement in this department of sacred literature quite hopeless or even doubtful." *Preface*, p. iv.—Mr. Hill has done, what many other pastors have been tempted to do, in the absence of a hymn book suited to the times. He has prepared one himself, and it is certainly no small improvement on most others which are in circulation. It contains a large number of excellent hymns, some of which are from his own pen. But the modest and amiable author does not propose this book as a substitute for all others. He says, that "he is sensible, that it must have many imperfections," and he admits, that "his

time and circumstances" have not allowed him to make it perfect. It contains some hymns, which we should prefer to omit; and several offensive lines and stanzas, which disfigure other books, are retained in this. We may refer, for example, to the second stanza of hymn 346, and the first stanza of hymn 108. Mr. Hill has, undoubtedly, performed a good service for the churches among whom this book will circulate. It will elevate their taste, and prepare them for such a book, as, we are sure, Mr. Hill would be as glad as ourselves to see.

5. *The Class Book of Anatomy, explanatory of the first principles of human organization, as the basis of physical education, Designed for Schools.* By JEROME VAN CROWNINSHIELD SMITH, M. D. With numerous illustrations and a vocabulary of technical terms. Second edition, revised, enlarged and stereotyped. Boston. Robert S. Davis. 12mo. pp. 286. 1836.

The title of this book explains its object. It contains a minute, and, we presume, an accurate, account of the structure of the human body, illustrated by numerous plates. A general knowledge of the organization of the body, and of its physiology, ought to form a part of the education of every individual. It would have a favorable influence on the health, and it ought to awaken devout reverence towards the author and preserver of this wonderful mechanism.

Dr. Smith's book "has been introduced into many academies and some of the higher class of seminaries," and it has passed to a second edition. These facts indicate, that it has been found to be adapted to the purposes of education. We cannot judge on this point. The book seems to be too scientific and technical, for elementary instruction; but this may, in practice, be an advantage, since the teacher must study the book himself, before he can employ it in conveying information to his pupils. The volume is well printed, and the plates are neat and distinct.

6. *Anecdotes of Christian Missions, compiled at the request of the Executive Committee of the Southern Board of Foreign Missions.* By Rev. EDWIN HOLT, late Secretary of the Board. Boston. Crocker & Brewster. pp. 282. 1837.

This little volume contains a large number of authentic and highly interesting anecdotes respecting missions. It is divided into six chapters, which are appropriated to the fol-

lowing subjects: The need of Christian missions;—The successful prosecution of missions;—The privations and perils of missionaries;—The hindrances to the success of missions;—Missionary zeal;—Reflex influence of missions. All these heads are illustrated by numerous facts. The book is well adapted to be useful, in spreading a knowledge of the necessity, the difficulties, and the triumphs of missions. It would form an interesting book for the Sabbath school library; and it might be profitably used at the concert of prayer. A few of these anecdotes, read at such a meeting, would move the hearts of the audience.

7. *Text-Book of Ecclesiastical History.* By J. C. I. GIESELER, Doctor of Philosophy and Theology, and Professor of Theology in Gottingen. Translated from the third German edition, by Francis Cunningham. In three volumes. Philadelphia. 8vo. pp. 382, 420, 437. 1836.

Professor Sears, in one of his letters from Germany, gives the following account of the author: "In Gieseler, Gottingen has a very distinguished writer of church history. He commenced his academical studies in the Orphan House at Halle, whence he entered the university at the same place, and formed his literary character under the instructions of Knapp, Gesenius and Wegscheider. At the age of twenty-five, he was *corrector* of the gymnasium of Minden, his native place; and at the end of two years, was chosen rector of another gymnasium; but before entering upon his duties, he was appointed professor of theology in the new university at Bonn. Here he continued eleven years, and by his uncommon industry and intellectual vigor, earned a reputation, which, in 1831, brought him to Gottingen, as professor of ecclesiastical history. He is now [1834] in the meridian of life, being forty-two years old. As he is a Rationalist in his principles, it cannot be said of him, in an evangelical sense, that he 'demonstrates truth in the midst of error.' But he has made the best amends that could be made. In his very copious notes, he has collected and condensed, with masterly skill and accuracy, the testimony of original witnesses, so that the reader may form his own judgment of each topic. In this respect, he has a decided advantage over Neander, who presents merely the *results* to which his investigations have led. The two works, written on a plan so different, mutually supply each other's deficiencies, and both are indispensable to the student of church history."

We welcome this new author to a place in our ecclesiasti-

cal literature. Until the study of church history shall occupy more exclusively the attention of men of talent and learning among us, we shall be obliged to depend on the critical labors of others in this branch of study. We hope, however, the time is not far distant, when Americans will be able to write their own text-books, and adapt them, as no foreigner can, to the wants of the American church.

The work of Gieseler comes to us, recommended by Professors Stuart, Emerson, Hodge, Sears and Ware, and we doubt not, that it will obtain the public confidence, as a work singularly adapted to the present state of theological learning. We regret, that in a notice of this work, in the American Biblical Repository,* the writer has misunderstood the recommendation of Professor Sears, and represented him as saying, that "Mosheim's history can no longer be used;" whereas Professor Sears speaks *exclusively* of the comparative merits of Gieseler, Mosheim, Guericke and Hase's works, as *text-books*. The arrangement of Mosheim's history is confessedly bad; and though this does not destroy its great merit as a *book of reference*, it is, nevertheless, a radical defect in a *text-book*, inasmuch as it destroys all historical order in a course of instruction, and renders it nearly impossible to keep up a lively interest in a class. The writer of that notice has himself unconsciously given the key to Professor Sears' meaning, by saying, "Gieseler gives up the old division into centuries, and divides his work into periods." Professor Sears has recently, in this journal,† expressed a very different sentiment from that which he is made to utter in the Repository. His words are, "We now come to the great Mosheim. He was the ablest critic which had yet appeared on ecclesiastical history, and, most of all, excelled his predecessors in the study of the Christian fathers. He views every subject with a philosophic mind, and selects his materials with judgment. But the division of his church history into periods of centuries, we regard as singularly unfortunate."

In this opinion, he is supported by a very learned writer in the Edinburgh Review,‡ who says, "Mosheim's general history combines many excellences, but is not without very material defects. His arrangement is chargeable with some of the worst faults of the [Magdeburg] Centuriators." We believe, that all who profess an acquaintance with this subject are united in the same view.

* January No., 1837, p. 241.

† Christian Review, Vol. I., No. 3, p. 422.

‡ October No., 1835, p. 74, Am. ed.

8. *An Essay on the Influence of Tobacco upon Life and Health.*
By R. D. MUSSEY, M. D. Boston. pp. 48. 1836.

Dr. Mussey has clearly shown, in this valuable tract, the pernicious effects of tobacco on the human system, when used in any form. He proves, by repeated experiments, that two or three drops of the oil of tobacco, applied to the tongue of a cat, will kill the animal almost instantaneously. He gives a frightful view of the effects of tobacco on the human frame. We wish, that all ministers and candidates for the ministry could read this tract.

ARTICLE XIV.

MISCELLANEOUS INTELLIGENCE.

NEW PUBLICATIONS.

THE Religious Creeds, and Statistics of every Christian denomination in the United States and British Provinces, with some account of the religious sentiments of the Jews, American Indians, Deists, Mahomedans, &c.; alphabetically arranged. By John Howard.

The Spirit of Holiness; by James Harrington Evans, A. M., Minister of John street Chapel; from the London edition; with an Introductory Preface, by Octavius Winslow, A. M., Pastor of the Second Baptist Church, Brooklyn, N. Y.

A Synopsis of the Moral Theology of the Church of Rome, taken from the works of St. Ligor, and translated by Samuel B. Smith, late a popish priest.

The Cause and Cure of Infidelity, with an account of the author's conversion. By the Rev. David Nelson.

A Glance at the Baptists, by George J. Miles, Pastor of the Baptist Church, Westchester, Pennsylvania.

Sketches of the Life and Character of the Rev. Samuel Haynes. By Timothy M. Cooley, D. D.

The Works of the late President Appleton, of Bowdoin College; in two octavo volumes; with a Memoir, an engraved portrait, his Theological and Baccalaureate Lectures, and some miscellaneous compositions.

Devotional Guides; by Rev. Robert Philip, of Maberly Chapel; with an Introductory Essay, by Albert Barnes.

Protestant Jesuitism, by a Protestant.

Select Remains of the Rev. William Nevins, with a Memoir.

A Plea for Voluntary Societies, and a Defence of the Decisions of the General Assembly against the Strictures of the Princeton Reviewers.

Christian Retirement, or Spiritual Exercises of the Heart; by the author of "Christian Experience, as displayed in the Life and Writings of St. Paul;" from the eighth London edition.

LITERARY INTELLIGENCE.

The Rev. Hosea Holcombe, of Jonesborough, Jefferson county, Alabama, has issued proposals for publishing "A History of the Baptist denomination,

in the State of Alabama, embracing the origin, rise and progress of the Baptists; giving a concise account of the different associations, and their respective churches, numbers, increase, ministry, &c.; together with a sketch of literary and benevolent institutions supported by the denomination, and all other matters of importance relative to the same, of which information has been received, or may yet be received, within the next six months, and be thought worthy of a place on the pages of history. The work will be published in one duodecimo volume, of about two hundred and fifty pages, at seventy-five cents per copy, bound in sheep; or muslin calf, \$1 00; or morocco, \$1 25."

It is proposed to publish, by subscription, a volume of sermons, by the celebrated Welsh preacher, Christmas Evans.

Dr. Adams, president of the college at Charleston, S. C., is about to publish a Treatise on Moral Philosophy.

ACADEMICAL.

Waterville College.—The catalogue for 1836-7 gives the following list of the Faculty and students:—Rev. Robert E. Pattison, A. M., President, and Professor of Moral and Intellectual Philosophy; George W. Keely, A. M., Professor of Mathematics and Natural Philosophy; Rev. Calvin Newton, A. M., Professor of Rhetoric and the Hebrew Language; Ezekiel Holmes, M. D., Lecturer on Chemistry, Mineralogy, Geology and Botany; Phinehas Barnes, A. M., Professor of the Greek and Latin Languages and Literature; Rev. Samuel F. Smith, A. M., Acting Professor of Modern Languages; Samuel Randall, Jr., Tutor in Greek and Latin, and Librarian; Justin R. Loomis, A. B., Tutor in Mathematics. Seniors, 13; Juniors, 19; Sophomores, 27; Freshmen, 28; in a partial course, 4.—Total, 91.

Connecticut Literary Institution.—By the catalogue for 1836-7, it appears, that the officers of instruction are, Rev. William H. Shailer, A. M., Principal, and Mr. Reuben Granger and Mr. Hezekiah Shailer, Assistants. There are, in the classical department, 43 students, and in the English, 98.—Total, 141.

New Hampton Institution, N. H..—The catalogue, for the year ending Nov., 1836, contains the following list of instructors:—Rev. Eli B. Smith, A. M., Principal, and Professor of Theology; M. E. Wording, A. B., Professor of Languages and Classical Literature; B. Osgood Pierce, A. B., Professor of Mathematics and Natural Philosophy; G. G. Burns, Tutor in English and Classical Literature; Martha Hazeltine, Principal of the Female department, and Teacher of Languages; Sarah Sleeper, Teacher of Mathematics and Natural Philosophy; Aurelia N. Barker, Teacher of Ornamental Branches; Susan F. Colby, Teacher of English Literature. There were, during the year, in the theological department, 23; classical, 54; English, 124;—Females, 158. Total, 359.

Granville (Ohio) Literary and Theological Institution.—The members of the Faculty are,—John Pratt, A. M., President, and Associate Professor of Theology; Samuel B. Swaim, Professor of Moral Philosophy and Theology; Paschal Carter, A. M., Professor of the Latin and Greek Languages; George Cole, A. B., Professor of Mathematics and Natural Philosophy; — — —, Principal of the preparatory department. The institution is arranged in four departments, viz.: preparatory, English, collegiate and theological. A very liberal course of study is marked out for the preparatory and collegiate departments. The English department is designed to furnish young men with a good education; so as "to qualify them to become skilful instructors of common schools, or to enter upon the duties of active life." The course of instruction embraces most of the English studies pursued in the preparatory and collegiate departments. "The theological department is designed to aid pious young men, called to the work of the Christian ministry, in obtaining such an education as will best qualify them to become useful and efficient ministers of the gospel.

No efforts will be wanting to adapt it to the present wants of the Baptist denomination in the West. Those who are prevented by their age or other circumstances, from pursuing a full and regular theological course, can, at their pleasure, pursue a shorter course, attending to those studies only which will have the most direct bearing upon the sacred work which they have in view. Students in this department will have access to all the advantages afforded by the other departments. The number of students connected with the various departments, is more than a hundred."

Southern Baptist College.—This institution is about to be opened at Washington, Georgia. A charter has been procured, and about \$80,000 have already been subscribed.

Newton Theological Institution.—The catalogue for 1836-7 contains a list of the Faculty and students. The Faculty are:—Rev. Irah Chase, Professor of Biblical Theology; Rev. Henry J. Ripley, Professor of Biblical Literature and Interpretation; Rev. James D. Knowles, Professor, pro tem., of Sacred Rhetoric and Pastoral Duties; Rev. Barnas Sears, Professor of Ecclesiastical History. Senior class, 14; Middle class, 12; Junior class, 11; Shorter course, 2.—Total, 39.—It is stated, that since the opening of the institution, in 1825, "more than a hundred have enjoyed its advantages, who are now actively engaged in promoting the cause of our Redeemer. They are in Tavoy, Burniah, France, Africa and Greece, in the British Provinces of New Brunswick and Nova Scotia, and in many States of our own country."

Michigan and Huron Institute.—The Baptists in Michigan have established an institution at Kalamazoo, which they intend to elevate into a college. The first building is about completed, and the seminary will commence its operations soon.

Georgetown College, Ken.—This institution is said to be rising from its recent difficulties. It is now under the control of the Regular Baptists, and there is an efficient Faculty, of which Rev. B. F. Farnsworth is the head. The grounds are to be enlarged, two large edifices are to be erected, and an attempt made to raise \$50,000. The Baptist Banner states, "that the interest of the Pawling fund, belonging to this institution, amounts to \$900 per annum; that \$3,500, arising as interest from that fund, are now on hand ready to be appropriated for the education of beneficiaries; and that twenty beneficiaries might now be received."

Literary and Theological Seminary, Hamilton, N. Y.—The catalogue for 1836-7 states the number of students to be 170, viz., resident graduate, 1; theological department, 14; collegiate department, 82; academic department, 44; shorter course, 29. The Faculty are:—Rev. Nathaniel Kendrick, D. D., President, and Professor of Systematic and Pastoral Theology; —, Professor of Biblical Theology; Rev. Thomas J. Conant, Professor of Hebrew and of Biblical Criticism and Interpretation; Rev. Joel S. Bacon, Professor of Intellectual and Moral Philosophy; Rev. George W. Eaton, Professor of Mathematics and Natural Philosophy; Asahel C. Kendrick, Professor of the Greek and Latin Languages; Stephen W. Taylor, Principal of the Academic department; John F. Richardson, Classical Tutor.

An institution, to be called the "Monongahela Manual Labor Academy," is about to be established by the Baptists of Western Pennsylvania, at Elizabethtown, Alleghany county, Pennsylvania.

Elder S. G. Bishop has given one hundred acres of land for the establishment of a Manual Labor Academy, in Homer township, Athens county, Ohio, to be called "Bishop's Fraternal Calvinistic Baptist Seminary, for the promotion of literature, morals and religion."

The Baptists of Indiana have procured a site for a literary institution, in Franklin, about sixteen miles south-east of Indianapolis, the capital of the State. Instruction will be commenced, as soon as a teacher can be obtained.

BAPTIST GENERAL TRACT SOCIETY.

The thirteenth annual meeting of the Baptist General Tract Society was held at the Sansom street meeting-house, in Philadelphia, January 4. The following facts were stated in the annual report. "Several new tracts have been published during the first year, making 128 pages, including the covers. The whole number of pages published by the Society is 4037, of which 2830 are stereotyped. The tracts in the regular series have been bound in six volumes, of 300 pages each, and in twelve half volumes. About 1800 copies of the Monthly Paper have been issued monthly; at a cost of \$313 60;—receipts, \$159 21. Of the Triennial Register, 2500 copies were published, at a cost of \$1382 26.—The amount received is only \$825, leaving the Register in debt, \$556 26. The Society are preparing a new set of plates for Pengilly on Baptism, with additions by the author. The number of copies of tracts printed during the year is 279,472, being an increase over the preceding year of 10,742. The number of pages printed is 5,169,800, and the number issued from the Depository is 4,808,200, leaving 3,168,600 pages on hand. Tracts have been gratuitously distributed during the year, to the amount of \$858 27. The whole amount received for publishing tracts and the Memoir of Mrs. Judson, in the German language, is \$752 84, a part of which has been paid to Mr. Oncken. Several tracts have already been published and circulated by Mr. Oncken, and the translation of the Memoir has probably been commenced. Funds for publishing tracts in Burmah were received during the year, to the amount of \$184 35." The report says: "It was proposed by the Board, in April, 1835, to raise *one thousand dollars*, or more, annually, for five years, for the West, by subscriptions of five dollars each, provided that two hundred subscribers could be obtained during the year. The number of share-holders, in December, 1835, was two hundred and fifty-four. The present number is two hundred and seventy-five. The five dollar instalments paid in by the close of the first year, amounted to \$662 50. The amount received the past year is \$1120, making the sum of \$1782 50, which has been received in eighteen months. Considering the extent of the field, and the increasing demands for tracts, not only in the West, but also in Canada, the managers have resolved to call this noble enterprise in future the *ten thousand dollar plan*, and to endeavor to increase the number of subscribers from two hundred to four hundred. It will be understood, of course, that those who now subscribe five dollars per annum, on this plan, do so with the express understanding that they endeavor to pay this amount for five years. It is greatly needed for tract distribution in the abovementioned regions, and the managers pledge themselves to see it faithfully applied to that desirable object. Will not our friends in different parts of the country hasten to enrol their names, and forward their subscriptions, for the furtherance of this blessed design?"

The number of depositories is forty-four. Of these, twenty are owned by the Society. The amount received for the Tract House is \$704 82, which is safely invested, on interest. The amount of book sales at the Depository, was \$1947 74. The amount received, during the year, was \$9215 73, being an increase beyond any preceding year, of \$1215 39. A legacy of \$500 was received from the late Abner Davis, of Georgia, and it is understood that a legacy of the same amount has been bequeathed to the Society by the late William E. Ashton.

The report says, in conclusion: "We entreat all those who may read this report, to bear the Tract Society in mind. Your five dollars, and ten dollars, and twenty dollars, and fifties, and hundreds,—as the Lord has prospered you, might be turned to most important account in this way. It is desirable that Mrs. Judson's Memoir should preach in Germany, that tracts should be circu-

lated in that country, that the Western Valley should be well supplied with our publications, that we should have it in our power to supply Sabbath schools with suitable books and tracts, and that the good influences of our existing publications should not be longer cramped for the want of the requisite means to diffuse them. In this good work hath not the Lord gone out before us? Is he not preparing the way in every region of the earth, for the reception of those messages of gospel truth, which it is your happiness to see prevalent?"

The officers for the ensuing year are: William T. Brantly, President; Joseph H. Kennard, Vice President; I. M. Allen, General Agent; William W. Keen, Treasurer; William Ford, Secretary; and twenty-one Managers.

QUARTERLY LIST.

DEATHS.

JAMES BLANCHARD, in Columbia county, Geo., aged 57.
 SAMUEL WEST, at North Madison, Con., Nov. 13, aged 70.
 LEMUEL LE BARON, at Rochester, N. Y., Nov. 26, aged 90.
 JOSEPH ROBERTS, in Hancock county, Geo., Oct. 22, aged 67.
 ANSON ROOT, at Wyoming, Genesee county, N. Y., Sept. 18, aged 26.
 JOSEPH GRAFTON, at Newton, Mass., Dec. 16, aged 79.
 JOSIAH GODDARD, at York, Livingston county, N. Y., Feb. 21, 1836.
 MILES WELCH, in Chowan county, N. C., aged 56.

ORDINATIONS.

A. W. SUNDERLIN, at Dundee, N. Y., Oct. 12.
 D. B. READ, at Belleville, N. Y., Sept. 28.
 O. B. CALL, in Pultney, Steuben county, N. Y.
 JAMES F. STARK, in Enfield, N. Y., Sept. 28.
 ANSON TUCKER, in Sardinia county, N. Y., Oct. 4.
 D. E. BURBANK, in Guilford, Me., Nov. 16.
 WILLIAM DAVIDSON, at Pruntytown, Vir. Oct. 9.
 CHARLES H. PEABODY, at West Sutton, Mass., Nov. 23.
 THOMAS BENEDICT, at Torrington, Con., Nov. 9.
 HEZEKIAH G. DEGOLIER, at Ashland, Richland county, Ohio, Oct. 30.
 WILLIAM D. COWDREY, and W. M. TRYON, at Crawfordville, Geo., Nov. 23.
 BENJAMIN WHEELER, at Plaistow, N. H., Nov. 23.
 JOSEPH W. PARKER, at Cambridgeport, Mass., Dec. 11.
 EDWARD COVEL, at Strykersville, Genesee county, N. Y., Oct. 18.
 A. O. S. HAVENS, at Kettle Creek, Monmouth county, N. J., Nov. 5.
 HELAM MEAD, at Chester, Warren county, N. Y., Nov. 30.
 L. W. ALLEN, in Mathew's county, Va., Oct. 16.

HARVEY MILLER, at Ann Harbor, Michigan, Nov. 23.
 JOHN B. CASE, at Mount Salem, Sussex county, N. J., Dec. 20.
 JAMES L. REYNOLDS, at Charleston, S. C., Dec. 25.
 JOHNSON HOWARD, at New Ipswich, N. H., Dec. 28.
 THOMAS M. BOND, at Eastfork church, Amity county, Mississippi, Nov. 13.
 ARMSTRONG ARCHER, in New York City, Jan. 25.
 CHAUNCEY PIERCE, at Frankfort, N. Y., Jun. 5.
 THOMAS G. ROGERS, and JOHN D. COALMAN, at Terril's Bay, Marion District, S. C., Jan. 8.
 JAMES F. WILCOX, at Amesbury, Mass., Jan. 25.

CONSTITUTION OF CHURCHES.

BAPTIST CHURCHES WERE CONSTITUTED
 At New England Village, Mass., Nov. 9.
 At Nashua, N. H., the Second Baptist Church, Nov. 13.
 At Sherburne, N. Y., Nov. —.
 At Greenville, Bond county, Ill., Sept. 18.
 At Coal Marshes, Fayette county, Vir., Oct. 29.
 At Bridgeville, Sullivan county, N. Y., Nov. 19.
 In Bledsoe county, Ten., early in December.

DEDICATIONS.

BAPTIST MEETING HOUSES WERE DEDICATED
 At Jefferson, N. H., Nov. 9.
 At Blackstone Village, Mendon, Mass., Nov. 17.
 At Chelmsford, Mass., Dec. 7.
 At Nashua, N. H., Dec. 29.
 At Upper Alton, Ill., Jan. 1.
 At South Reading, Mass., Jan. 20.
 At Cooperstown, N. Y., Jan. 19.
 At Norridgewock, Me., Dec. 21.
 At Hopkinton Village, R. I., Jan. 25.
 At Amesbury, Mass., Jan. 25.